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THE

Day Hours of the Church.

PART I.

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K. Liturgies - ~~Roman~~ England, Ch.

Adaptations of Roman Offices

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THE

DAY HOURS,

WITH

THE GREGORIAN TONES.

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OXFORD:

PRINTED BY I. SHRIMPTON.

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ERRATA.

Page 96, line 27, *for* sore *read* sere.

— 120, line 20, *for* an end of toils *read* a perfect end.

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FORD:

I. SHRIMPTON.

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THE

Day Hours of the Church,

WITH

THE GREGORIAN TONES.

PART I.

CONTAINING

THE ORDINARY OFFICES THROUGH THE WEEK.

LONDON,

JAMES TOOVEY, ST. JAMES'S STREET;

OXFORD, JOHN HENRY PARKER.

M DCCC XLIV.

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44.
6. 27.
22.

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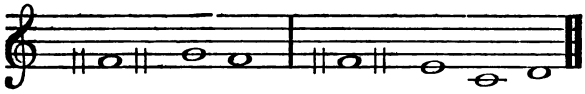
ADVERTISEMENT.

In order to use the Gregorian Tones, the following observations may be of some service to persons quite unacquainted with chanting.

1. Each verse is divided into two parts by a colon, corresponding to the break in the middle of the line of Music. The greater part of each half-verse is chanted upon one note, called the recitation note: as, for example, in the following Tone (Tone 2, Psalm 26, page 27,) the first half of the verse as far as the syllable in italic is said on the recitation note F, which note is distinguished from those that follow by being enclosed between lines. The same holds with respect to the second half of the verse. Thus,



Be thou my Judge, O Lord, for I have walked innoc*ent*ly : my trust hath been also in the Lord, therefore shall *I* not fall.

2. After the recitation note in both divisions of the verse, follows a change more or less simple; and accord-

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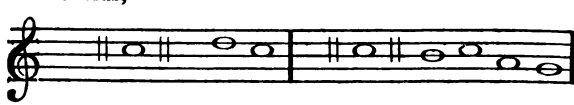
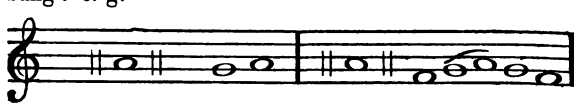
ing to the number of notes following the recitation note, more or fewer syllables must be taken: this rule being always observed, that ***not more than one syllable is to be taken to each single note at the middle or end.***

3. It is in accordance with this rule that the Psalms are marked; the syllable in italics shews where the recitation note is left, and this syllable, with the syllables that follow, are sung to the notes which follow the recitation note. Thus in the second Tone, (given above,) the two last syllables of the word "inno*cent*ly" are sung to the two last notes before the break in the Music, and the "*I* not fall" to the three last notes which close the chant. The same explanation holds where there are more notes after the recitation note than there are in the foregoing chant. Thus in the eighth Tone (which is the same with the second in the first half), *four* syllables must be taken at the end of the second half instead of three: thus,



Kings of the earth & all *peo*ple : princes & all jud*ges* of the world.

The same holds in the sixth Tone (see p. 2), where further it is to be observed, that in the second half occurs a *slur* of two notes, to which only one syllable is to be sung: e. g.



Kings of the earth & all *peo*ple : princes & all jud*ges* of the world.

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where "of" in the second half is to be sung to the two notes G and A under the slur. With this explanation, there will be no difficulty in chanting any of the other tones, as the seventh (see p. 11), where there are four notes, and therefore four syllables, to be taken at the close of the first half, and four syllables at the close of the second half, the last of which is sung to two notes under a slur. Again in the third Tone (see p. 53.) there are four syllables at the close of each half, and in both cases one of the syllables is slurred.

4. It must be recollected that the Gregorian Tones are sung in unison; and, though the modern Treble Staff has been used for clearness' sake, it is not meant that all must endeavour to rise to the notes of the seventh Tone, as given at p. 52, but that the recitation note in this Tone (and so in the other Tones) must be taken according to the voice of the person chanting.

5. Again, it is not so essential to retain the original recitation note, as when the most convenient note has been assumed for the recitation note, to preserve the proper gradations of sound in the notes that follow. Thus, since the third Tone, as ordinarily given, has C for its recitation note, which would be extremely fatiguing to many persons, the same chant has been also given with B flat for its recitation note. (P. 53. See also p. 11.) And perhaps it may be suggested that in general the most suitable recitation note is A; which note being assumed, it is matter of no difficulty to discover the analogous final notes by noticing the intervals in the given form of the Tone. The third Tone is given with A for its recitation note at p. 88.

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6. As the Gregorian Tone is the adaptation of musical notes to words, and not the converse, the *time* of the notes will be determined mainly by the length of the syllables. The notes therefore by which the Tones are represented, are not semi-breves, as implying time, but are simply used to exhibit the intonation of the voice in saying the Psalm. Sufficient time must be taken in the recitation note for the reverent intonation of praise, and the time required will necessarily vary with the length of the verse. It is recommended that though at first the Psalms may be chanted slowly, yet, when the Gregorian method of chanting has been acquired, a certain degree of rapidity should be preferred, as more suitable to the purposes of devotion. Where the length of a verse is such as to render it necessary to take breath during its intonation, in order that all may do so together, an asterisk has been added to indicate where breath may be taken. See pp. 54, 55.

7. In four of the Tones, where at the close of the first half of the verse, the voice *falls* after rising, viz. in the second (p. 3), the fourth (p. 75), the fifth (p. 60), and the eighth (p. 4), in the case of a monosyllable[a] the Tone is chanted with the omission of the final note in the first half. For instance, while we chant the following verse thus,

Kings of the earth & all *peo*ple : princes & all jud*ges* of the world.

[a] In Latin the same exception is made in the case of an undeclined proper name.

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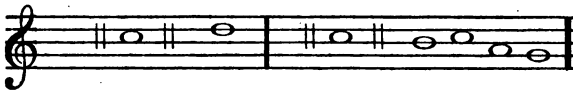
we chant,



Praise him, sun and *moon* : praise him, all *ye* stars and light.

with the omission of the C, which ordinarily closes the first half of the verse. Cases of this kind are very frequent in English; and in the Song of the Three Children (p. 4.) every verse is of this kind. Hence an apparent irregularity in the italic marking of the Psalms, (compare the first verses of Psalm 63. p. 3,) which renders this explanation necessary.

8. As to the Tones for the Hymns, it is recommended that they should not be sung too slow; and both in singing them and the Psalms, though instrumental accompaniment is in the first instance necessary, the sooner it can be dispensed with the better. It is also recommended that, when possible, the Psalms should be chanted *responsorially*, as a security against fatigue, as well as for other reasons. Each verse too of the Hymns may be divided, each division of the chanters taking two lines; and all might join in the *Gloria*, both in Hymns and Psalms.

9. But better than any directions which can be given in writing would be attendance at Divine Service at Margaret-street Chapel, Cavendish-square, London[b].

[b] Not to speak of the effect of the Gregorian Chants in the Cathedral of Nôtre Dame, and the Churches abroad. It should be mentioned that the Gregorian Tones, as given in the Day Hours, vary from those published by the Rev. Frederic Oakeley, and used at Margaret Chapel; 1. because Mr. Oakeley has not made use of *all* the Tones; 2. because it has been my object in the Day Hours to give the *simplest* forms of the Tones which I could find.

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After *hearing* the Gregorian Tones, it would be difficult to forget the effect of them; one would think as little of comparing them with other our Anglican Chants, as of comparing the Psalms and Canticles, or the Ecclesiastical Hymns, with modern compositions.

ALBANY J. CHRISTIE.

Oriel College,
Whitsuntide, 1844.

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THE GREGORIAN TONES.

THE cultivation of a devotional spirit is the best mode of reformation; and the best security against spurious devotion, is to derive it from the Church: hence the following attempt to supply the member of the Anglican Communion, with a translation of the Day Hours of the Church Catholic, with the omission of certain parts which, however pious in the mouths of others, would not be so to him[a]. Moreover, the Church has recognised the use of Music as most necessary for devotion; not that spurious Music which has made our Cathedrals occasions for display; but, as the Church has ever had her own words, so she has also had her own mode of uttering them. Hence the following attempt to exhibit the Gregorian Tones in their simplest form; and it may be hoped, that in a case where many attempts must be made before we, who have been so long wrong, can become right, allowance will be made for the imperfections of the undertaking.

2. St. Ambrose then in the fourth century, as St. Gregory in the seventh, reduced to rule or improved the system of ecclesiastical intonation which he found exist-

[a] It should be mentioned, however, that there is nothing more omitted than the Suffrages of the Saints at p. 59, and the Antiphons of the Blessed Virgin at Compline. The latter may be found in the 75th No. of the Tracts for the Times, p. 23, though without the Versicles and Collects which accompany the Antiphons; the former, at p. 80.

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ing. He selected from the Ancient Greek Modes the four most appropriate to sacred purposes; these were the Dorian, Phrygian, Lydian, and Mixolydian [b]; and the middle notes (μέσαι) of these became the predominant [c], or recitation notes of his four Tones. These are severally, A, B, C, D.

3. It is plain that the selection of any one musical note for recitation would answer the purpose of reverence, and guard the officiator from the temptation to display and from personal peculiarities; and the account given by St. Augustine of the rules of St. Athanasius on this point, imply that changes in the intonation were discouraged. But when the Church was recognised by the state, and multitudes flowed in, the standard of whose character fell short of the severity of days of persecution, with consummate wisdom, or rather by Divine inspiration, the Church met their needs, and while still all glorious within, her raiment too was now of wrought gold. Hence noble Churches, impressive ceremonial, images, and all those external helps, which, though the greatest saints may at last dispense with them, are necessary to form their character, and are ever looked back upon by them with

[b] Or Æolian. The Ionian is spoken of as particularly unsuited to sacred purposes, and was adopted by the wretched Arius as the music for his impure Thalia; see St. Athanasius against Arianism, Oxford Translation, p. 94. (1st Ed.) On the subject of the old Greek modes, may be consulted the extremely interesting Appendix of Wallis to Ptolemy's Harmonics.

[c] The peculiar use of the word *Dominant* in the Gregorian system, viz. for the recitation note, and the confusion which might arise from the usual sense we attach to the word (though it may be noticed that in the four Ambrosian Chants it is a fifth from the final), may justify the substitution of the words *Predominant Note* for it. It may be stated once for all, that much that is said in the text requires the experience of a musician to examine, verify, or correct.

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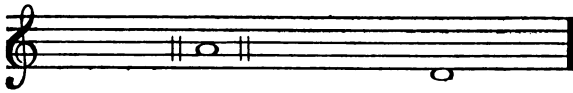
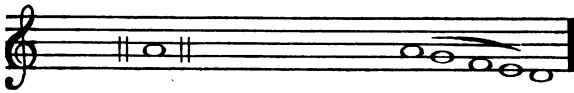
affection and gratitude. It was thus that ornament was first admitted into the Church's melody, and it was thus, that in after times St. Gregory admitted still greater decoration; then in course of time harmony was enlisted in the Church's service, till now, by sad abuse, Music is with us either all in all or nothing.

4. In each of St. Ambrose's Tones, the final note was a fifth below[d] the predominant note; they consequently terminated severally, on D, E, F, G. Whether the verse of a Psalm was recited on the predominant note, and then its last syllable was said on the final simply, thus,



They that sow in tears shall reap in *joy*.

or whether the last syllable was sung upon all the intermediate notes, in the way of a slur, thus:



They that sow in tears shall reap in *jo . . . y*.

does not appear: both methods are still in use, in the former way the *Lessons* are still read, and the latter is the form of the first Tone, below, p. xv.

5. This simplest form of intonation might be to the generality of people too severe, and its monotony would be relieved by dividing each verse, and admitting a variation at its *mediation* as well as at its *termination*, under, how-

[d] This would be the same as the last note of the rising tetrachord in each case.

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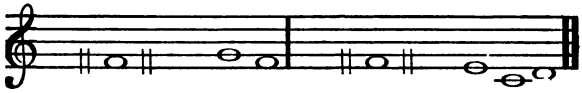
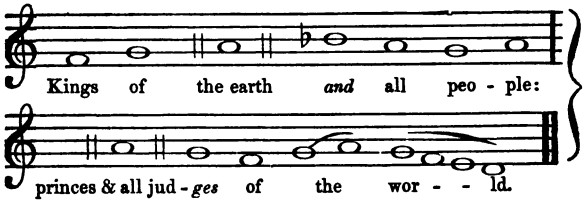
ever, the restriction that the mediation should close on the predominant note. This may be instanced in the first half of the following verse:



Kings of the earth & all *peo*-ple: princes & all judges *of* the world.

Gradually greater embellishment would be admitted both at the mediation and termination, and we find that the first Tone takes the following form;

Finally, on Festivals, ornament was admitted also at the beginning (called the *Intonation*), and one or more syllables might be said before coming to the proper recitation note; thus the full form of the first Tone on Festivals would be



6. But it is probable that St. Ambrose knew nothing of these embellishments: they may not have existed when St. Gregory did for the Ambrosian Tones what St. Ambrose had done for ecclesiastical intonation before his time. To the four Ambrosian Tones, St. Gregory added four others, connected severally with the four Am-

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brosian. This connection is indicated by the names by which the four Gregorians are called. The Ambrosian are called *Magistri* and *Authentici*, the Gregorian *Discipuli* and *Plagales*. In the order in which the eight Tones are given, the Gregorian immediately follow the Ambrosian: the Ambrosian, are the first, third, fifth, and seventh; the Gregorian are the second, fourth, sixth, and eighth[e]. The relation between the Ambrosian and Gregorian Tones, I am not musician enough to analyze; but it would seem to be something of the same kind of difference as between the Plagal and the Ordinary manner of closing a piece of music, a difference well known to musicians. St. Gregory's four Tones have severally the same final note as St. Ambrose's four, and have their predominant note at a less interval than the Ambrosian.

7. But it is fitter for one who does not profess any knowledge of Music, to confine himself to facts which may lead others to the true account of the ecclesiastical Tones, than to proffer conjectures of his own. Before, however, giving the Gregorian Tones in their several forms, the following remarks may be made. (i.) All the notes are natural. B flat is sometimes admitted, but only as an accidental[f]. (ii.) B is never used as the predominant note. Guido of Arezzo (the reformer of Ecclesiastical chanting) pronounces it to be ignoble, and unworthy

[e] And for the Greek names, the first Ambrosian is the Dorian, the first Gregorian the Hypodorian, &c.

[f] Nullum in cantu plano cantetur per B molle nisi in temperamento Tritoni et aliquando in V^to et VI^to Tono. Et quando cantus ad suam naturam reverterit statim debet auferri signum B mollis. Guido Aretinus, ap. Cerone, p. 362.

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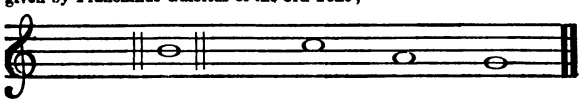
of being the principle of any Tone[g]. (iii.) Whenever several notes are used to one syllable (by what we call a slur) all the notes but the last are short in point of time[h]. (iv.) It must be remembered that though the musical notes must necessarily, on paper, be represented by the ordinary notation, yet that all notion of the customary value of a note must be got rid of. It is not with the Gregorian as with our English Chants: in the latter, the words must be suited to the music; in the Gregorian, the music, as is fitting, suits itself to the words. It must also be remembered that the Gregorian Tones are congregational, and properly sung not played; the consequent difficulty of representing them on paper is obvious. The voice may, with the utmost ease, pass through a number of notes without effort, while the exhibition of the same notes on paper may discourage persons, on account of its seeming difficulty. More would be done towards making people love the Gregorian Tones by attending Vespers once at Nôtre Dame, than by much trouble and attention to written rules. To obviate this difficulty in the first

g "The reason is that its fifth is defective, being less than a Diapente by a semi-tone." Sir F. Hawkins, book iv, ch. 9 of his History of Music. However it seems that the *Ambrosians* (for there are some, apparently at Milan, who do not receive the ordinary rules and are called by this name) do not consider B unfit to be the Predominant Note. This is plain from a form given by Franchinus Gaforius of the 3rd Tone;



And hath not slandered *his* neigh - bour.

h Omnis ligatura cum proprietate (and there is no other with which we are concerned) primam notulam reddit brevem. Franch. Gafor. lib. i. c. 5.

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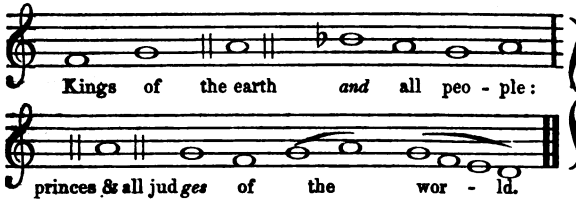
instance, I have given always the simplest form of any Gregorian Tone for the Psalms of the Day Hours, while it will appear at the same time that the pointing for chanting will suit equally the more difficult forms.

In giving the several Tones, I have prefixed the *Intonation* (see § 5) which is used on Festivals; in the Ferial Office it is omitted.

8. The First Tone. (Ambrosian, Authentic.)



This is the fullest form of the first Tone. It will be seen that four notes or slurs, and therefore four syllables, are taken both at the mediation and termination. The pointing therefore of the Psalms given to the first Tone in the Day Hours will suit this fullest form, provided only one syllable be sung to each *slur* as well as to each note in the termination. (See page 81.)

The several Tones have various *endings;* these are derived from the fullest form of the Tone, and it will be seen that by successively taking away a note from the original termination of the first Tone, the other forms are obtained.

First Tone, 2nd ending.

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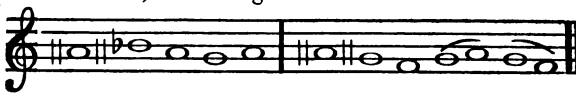
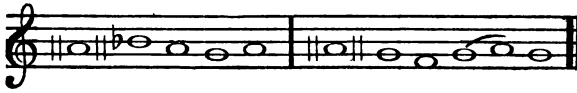
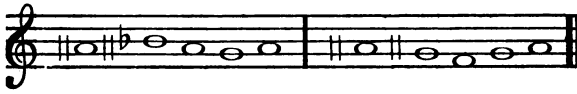
First Tone, 3rd ending.



First Tone, 4th ending.

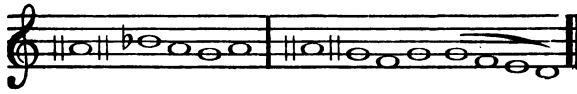


First Tone, 5th ending.



Other endings are obtained by slight alterations of one or other of these forms, and are as follow:

First Tone, 6th ending, derived from the first form.



First Tone, 7th ending, differing from the fourth ending only in the position of the slur.

First Tone, 8th ending.

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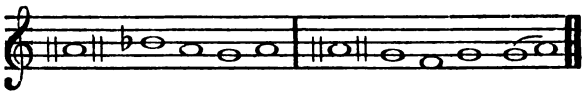
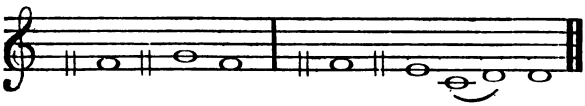
First Tone, 9th ending, much like the 5th.



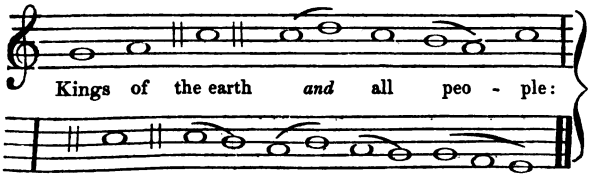
In the Day Hours, the 5th form has been used as being the easiest; but any one of the rest may be used with the same pointing. See pp. 81—84.

9. The Second Tone, (1st Gregorian, Plagal,) takes two syllables at the mediation, and three at the termination. The following is its form with the Festive intonation.

There is a variation in this, which is hardly worth noticing, viz.



10. The Third Tone. (2nd Ambrosian, Authentic.) The regular final note of this Tone is E; and as Guido says that B is unworthy of being the predominant note, the following seems to be the fullest form.



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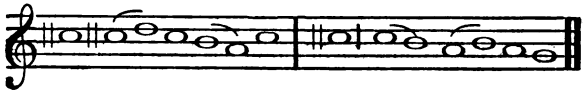
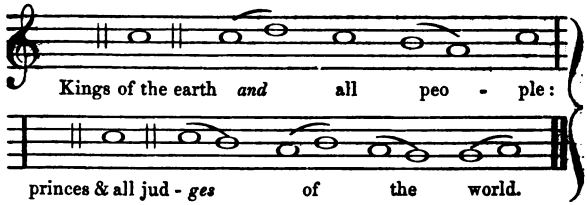
From this are derived

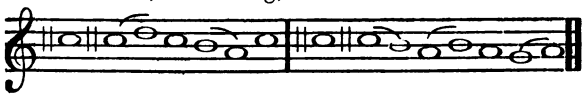
Third Tone, 2nd ending, (omitting the Intonation at the beginning, which does not vary ;)



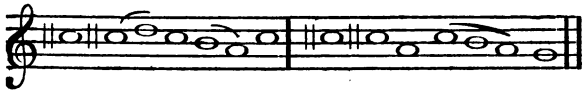
Third Tone, 3rd ending,



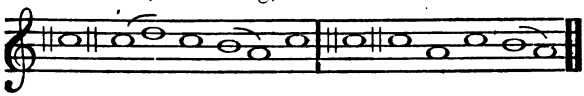
Third Tone, 4th ending,



Third Tone, 5th ending,



Third Tone, 6th ending,



Which form, being the simplest, has been used in the Day Hours, and at page 88 will be found, with the recitation on A, as more suited to voices which ought to lead congregational singing, viz., those of priests and men.

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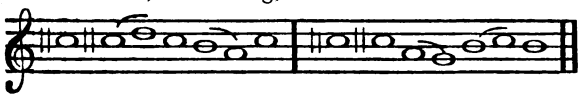
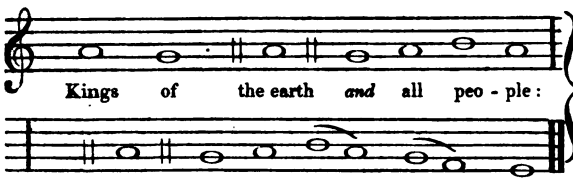
Third Tone, 7th ending,



11. THE FOURTH TONE. (2nd Gregorian, Plagal.)

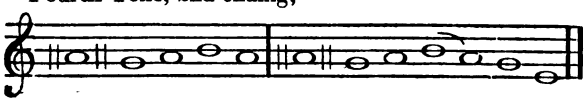
The proper final note of this Tone is E, and it generally appears as such.

The fullest form is,

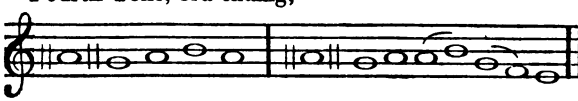


And from it are derived;

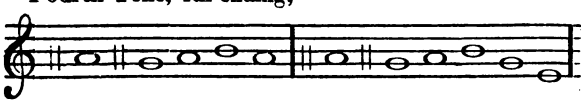
Fourth Tone, 2nd ending,



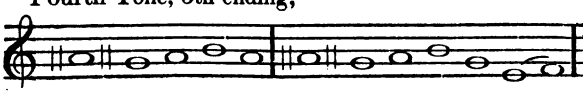
Fourth Tone, 3rd ending,



Fourth Tone, 4th ending,



Fourth Tone, 5th ending,



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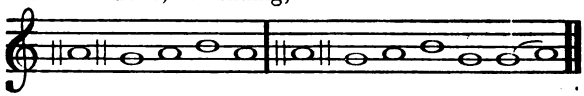
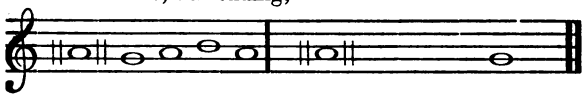
Fourth Tone, 6th ending,



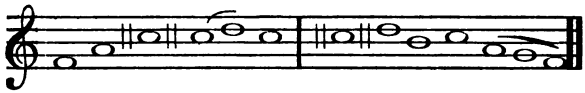
The following singular form occurs, and would of course require different pointing; all the others agree in having four notes at the mediation, and five notes or slurs at the termination:

Fourth Tone, 7th ending,



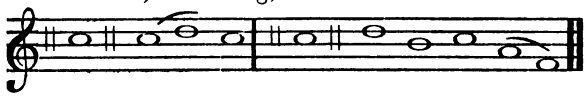
12. The Fifth Tone. (3rd Ambrosian, Authentic.)

The fullest form is,

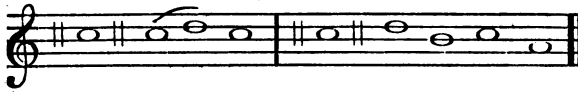


ending upon F. Other forms are

Fifth Tone, 2nd ending,

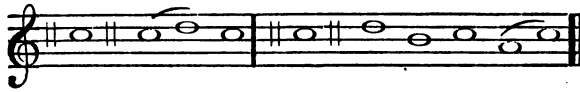


Fifth Tone, 3rd ending,



which, being the simplest, has been used in the Day Hours.

Fifth Tone, 4th ending,



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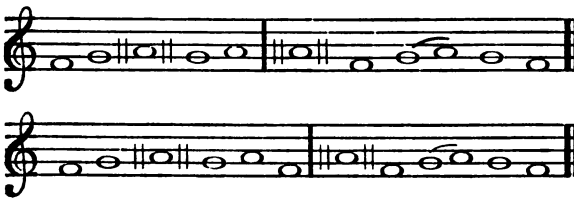
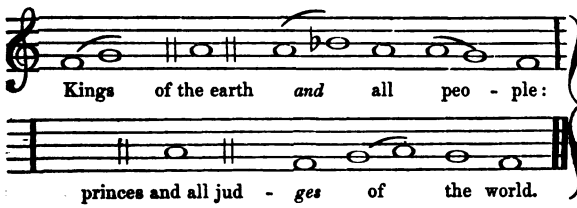
13. THE SIXTH TONE, (3rd Gregorian, Plagal,) does not vary in the termination at all; there appear some slight varieties at the mediation.

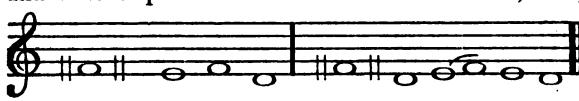


Both are quite simple; the Psalms in the Day Hours have been pointed for the former, but if the latter is preferred it will be only necessary to quit the recitation note at the mediation one syllable earlier.

Cerone gives the following more elaborate form for festivals.



and Vilseker prints it with the recitation note on F, thus;



See page 29 of the Day Hours.

To this Tone the short responses are said, according to Cerone, except "Incline my heart," (p. 37.) and "Into thy hands" at Compline, and the short ℟. during Advent, which are said to the fourth Tone.

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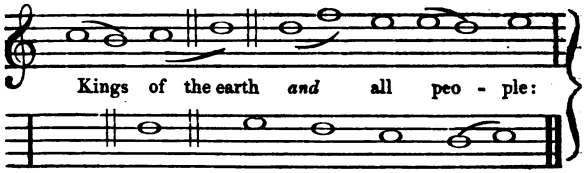
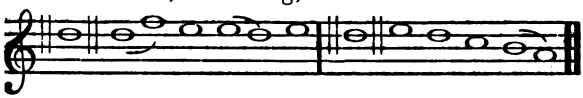
14. THE SEVENTH TONE. (3rd Ambrosian, Authentic.)

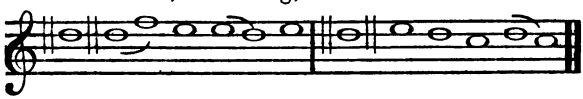


Other endings are;

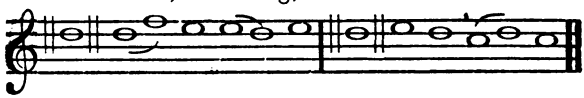
Seventh Tone, 2nd ending,



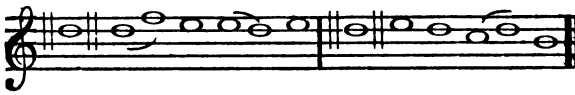
Seventh Tone, 3rd ending,



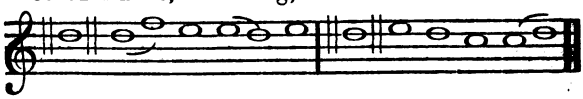
Seventh Tone, 4th ending,



Seventh Tone, 5th ending,



Seventh Tone, 6th ending,



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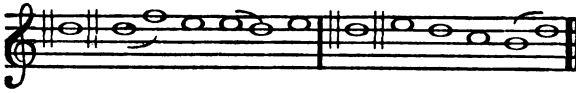
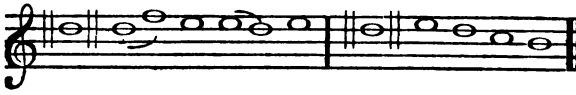
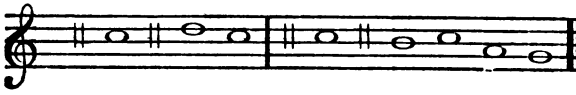
Seventh Tone, 7th ending.



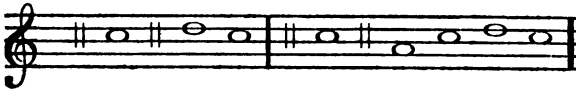
Novello gives the following form besides,



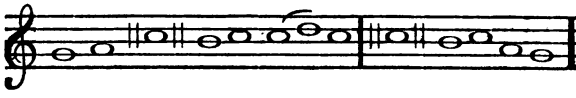
15. The Eighth Tone, (4th Gregorian, Plagal,) has few varieties; they are;



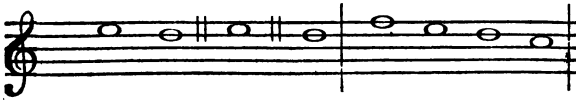
and for its 2nd ending,



With its Intonation and on Festivals, Cerone gives it thus:



16. We come now to the last Tone which is numbered among the Gregorians. It is a Gallican Chant and hence its name *Peregrinus;* and it is made up of the fourth, sixth, seventh and third Tones, and hence called *Mixed.* The following is its fullest form;



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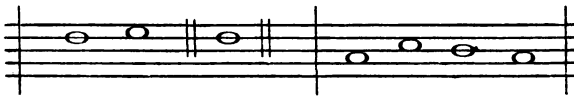
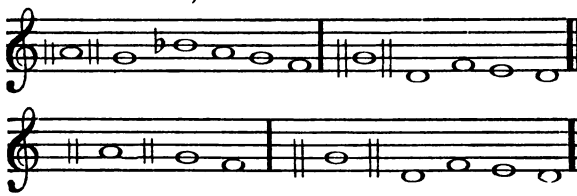


Which I have divided into the four parts, said severally to be derived from the above Tones.

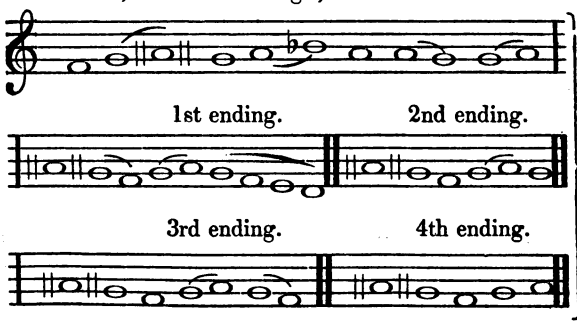
Other forms are,



This Tone is used for the Psalm *In Exitu*, or the 114th and 115th Psalms; see p. 85.

17. The earliest printed book containing the Gregorian Tones is that by Franchinus Gafurius. The copy in the Bodleian is imperfect, and has not the first four Tones, but as the rest agree with those given by Sir F. Hawkins as from him, I have printed these from his History of Music.

1st Tone, with four endings;



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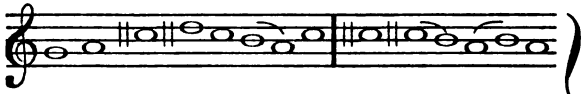
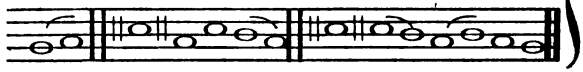
2nd Tone, with two endings (unless the last be faultily printed);

1st ending. 2nd ending.

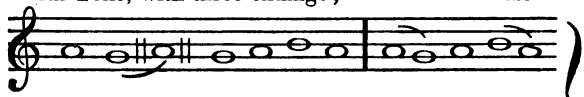
3rd Tone, with three endings; 1st



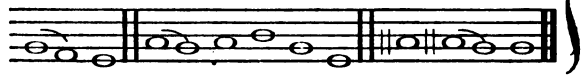
ending. 2nd ending. 3rd ending.



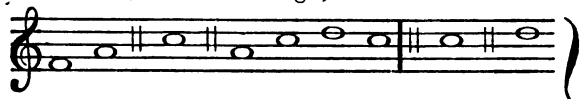
4th Tone, with three endings; 1st



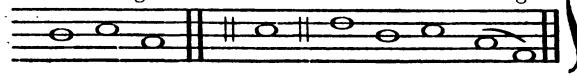
ending. 2nd ending. 3rd ending.



5th Tone, with two endings; 1st



ending. 2nd ending.



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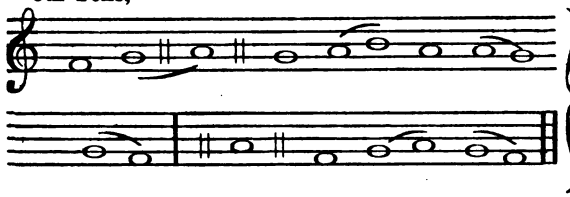
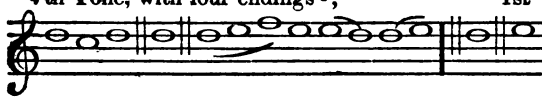
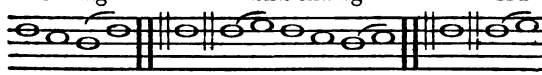
6th Tone,



7th Tone, with four endings[a]; 1st

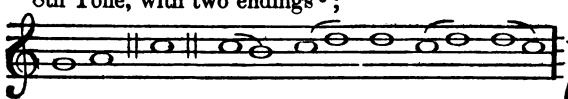


ending. 2nd ending. 3rd



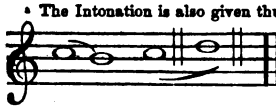
ending. 4th ending.

8th Tone, with two endings[b];

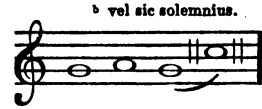


1st ending. 2nd ending.

[a] The Intonation is also given thus;



[b] vel sic solemnius.



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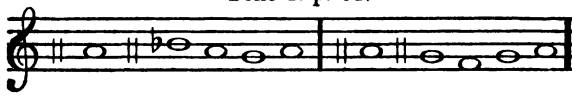
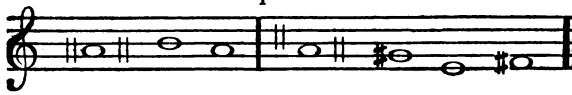
18. The following are the Gregorian Tones with A for the recitation note in all the Tones, as suggested above page v.

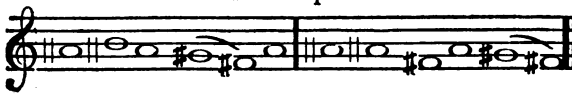
Tone 1. p. 81.



Tone 2. p. 13—48. 121.



Tone 3. p. 88.



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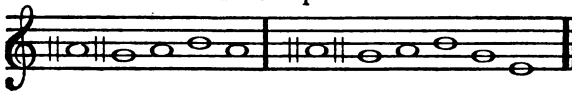

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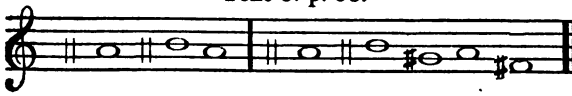
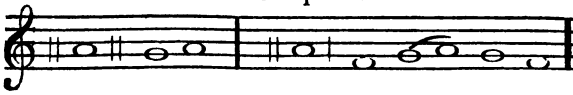


Tone 6. p. 108.



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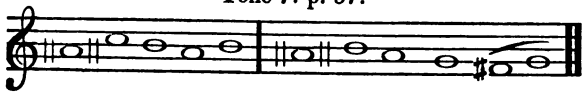
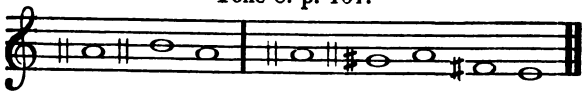
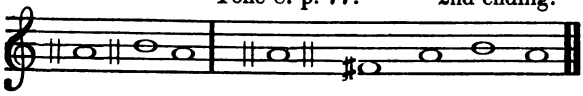
Tone 7. p. 97.



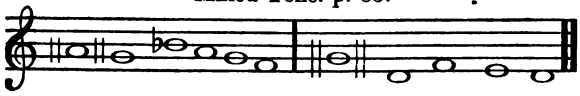
Tone 8. p. 101.



Tone 8. p. 77. 2nd ending.



Mixed Tone. p. 85.



19. The same pointing of the Psalms will suit the 1st, 3rd, and 7th Tones; and the 5th, and 8th; the rest are peculiar.

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THE DAY HOURS.

THE Day Hours include the Offices throughout the day from sunrise till bed-time; before sunrise are said Matins, which (besides other things) comprehend the rest of the Psalter, which is not contained in this book, and the Daily Lessons. Matins and the Day Hours constitute the Breviary. Some explanation is necessary to assist such persons as are still strangers to this Manual of daily devotion, in the use of the Day Hours.

(2.) As to the *time* at which the various Offices are said. *Lauds* are said at sunrise[a], and *Prime* at six o'clock in the morning; the latter will generally be said immediately after the former. *Tierce* is said at nine; *Sext* at twelve; *Nones* at three o'clock; *Vespers* are said at sunset; and *Compline* at bed-time.

(3.) It should be mentioned as a fact, that as an introduction to the Offices the following rules are given;

Before Matins and all the Hours except Compline, and after Compline, is said privately;

Our Father, which art in heaven, hallowed be thy name: thy kingdom come: thy will be done in earth, as it is in heaven: give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; but deliver us from evil. Amen.

Hail, Mary, full of grace, the Lord is with thee: Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death. Amen.

[a] Matins, however, and even Lauds, may be said by anticipation on the preceding day, after Compline.

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Before Matins and Prime, and after Compline, is also said the Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: he descended into hell: the third day he rose again from the dead: he ascended into heaven, and sitteth on the right hand of God the Father almighty: from thence he shall come to judge both the quick and the dead.

I believe in the Holy Ghost, the holy catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Then is said aloud at Matins, each person signing his lips with the sign of the Cross.

℣. O Lord, open thou my lips. ℟. And my mouth shall shew forth thy praise.

And then at Matins and at all the Hours, except Compline, such person signing himself from the forehead to the breast;

℣. O God make speed, *as in the Day Hours*, p. 1.

(4.) There are certain words in the Day Hours which need explanation.

The *Ferial* Office is that said on an ordinary day; the *Dominical*, that said on Sunday. Festivals take precedence of Feriæ (except Ash-Wednesday, during Holy week and Whitsun-eve); and all higher Festivals called *Doubles*, take precedence of Sunday, except the Sundays during Advent, Septuagesima, Easter-day, Low-Sunday,

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Whit-Sunday, and Trinity-Sunday. Festivals which do not take precedence of Sunday, are *Semi-doubles* or *Simple*, these last being the lowest kind of Festival. Many of the higher Festivals are preceded by a *Vigil*: and some of the highest Festivals have an *Octave*, i. e. their Office, or at least Commemoration thereof, is continued seven days after; the days within the Octave are Semi-doubles, the Octave itself a Double.

The name Double is derived from *doubling* the Antiphons, i. e. they are said entire, at Matins, Lauds and Vespers, both before and after the Psalms, whereas on inferior Festivals and on Feriæ, the Ant. is only begun before the Psalm and said entire after it. See p. 60.

By *Commemoration* is meant the notice taken of an inferior Festival, when a higher one prevents its Office being said, and when it is not transferred to another day. The more solemn Feriæ too, in Advent, Lent, and the Ember weeks, Vigils, and Rogation Monday, are always commemorated; (they also take precedence of Simple Festivals.)

The manner of Commemoration may be seen by referring to p. 58. of the Day Hours: it is made, as are the Commemorations there given, at Lauds and Vespers, after the Benedictus and the Magnificat; and consists of (1.) the Antiphon appointed for either Canticle; (2.) a ℣. and ℟., which, if the Office were said instead of Commemoration made, would precede those Canticles; (3.) the Proper Collect.

The Proper *Collect* is said at the close of all the Hours (except Prime); and before it, by a clergyman is said, ℣. *The Lord be with you.* ℟. *And with thy spirit;* by lay

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people, ℣. *Lord, hear my prayer.* ℟. *And let my cry come unto thee.* The same ℣. and ℟. are repeated before every Collect which may be said in *Commemoration* at Lauds or Vespers, and are followed by, *Let us pray.*

If the Collect be directed to the Father, it ends thus, *through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever.* ℟. *Amen;* if to the Son, *who livest and reignest with God the Father, in the unity of the Holy Ghost, God, for ever and ever.* ℟. *Amen;* if mention of the Son be made at the beginning of the Collect, *through the same our Lord, &c.;* if at the end, *who liveth and reigneth with thee, in the unity, &c;* if mention be made of the Holy Ghost, *in the unity of the same Holy Ghost, &c.*

If there be several Commemorations at Lauds or Vespers, these endings are said at the close of the first and last Collects only.

The word *Prayers* has been retained, in contradistinction to *Collects* (see pp. 21, 32), for the ℣. and ℟. which are said at the times directed by the Rubrics.

These explanations may be sufficient for the first Part of the Day Hours, the Collects for Festivals being easily obtained from our own book of Common Prayer. The other Parts may require further directions.

5. With the idea of adapting all the Hymns to the Tone p. 8, I altered the translations, pp. 10, 12, for the worse; they may be found at pp. 52, 55 of No. 75 of the Tracts for the Times, and the Tone p. 45 is adapted to those translations. A much valued friend supplied the translations pp. 55, 62; and the kind censure of another has helped me in my own attempts.

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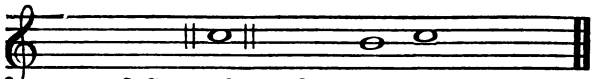
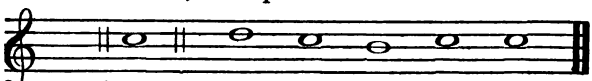
Hours of the Church.

SUNDAY AT LAUDS



℣. O God, make speed to *save* us.



℟. O Lord, *make* haste to help us.

GLORY be to the Father, and to the Son, and to the Ho*ly* Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *A*men.

Alleluia *a a* . . . . . .

Or, from Septuagesima Sunday till Easter Eve, **Praise be to thee, O Lord, King of eternal glo*ry*.**

From the Sunday after the Octave of the Epiphany till Septuagesima, and from the Octave of Pentecost till Advent, and throughout the Easter season, Antiphon. **Alleluia.**

The following Psalms are said on Sunday and on Festivals throughout the year. But from Septuagesima till Easter, in the Office for Sunday, instead of the first Psalm is said the 51st, **Miserere,** (see the beginning of Lauds for

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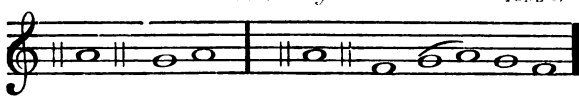
Monday), and instead of the second, the 118th, **Confitemini Domino,** (page 14): the rest continuing the same.

The colon indicates the pause, and the asterisk where breath is taken, in chanting.

PSALM 93.

Dominus regnavit. TONE 6.



THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded *him*self with strength.

He hath made the round world *so* sure: that it can*not* be moved.

Ever since the world began hath thy seat been pre*pa*red: thou art from *ev*erlasting.

The floods are risen, O Lord, the floods have lift up *their* voice: the floods *lift* up their waves.

The waves of the sea are mighty, and rage hor*ri*bly: but yet the Lord, who dwelleth on high, *is* mightier.

Thy testimonies, O Lord, are ve*ry* sure: holiness becometh thine *house* for ever.

Glory be to the Father and to *the* Son: and to *the* Holy Ghost.

As it was in the beginning, is now and ever *shall* be: world with*out* end. Amen.

This **Gloria** is said after every Psalm and Canticle unless stated otherwise.

PSALM 100.

Jubilate Deo. TONE 9.

O BE joyful in the Lord all *ye* lands: serve the Lord with gladness,* and come before his pre*sence* with a song.

Be ye sure that the Lord he *is* God: it is he that hath made us, and not we ourselves,* we are his people, and the sheep *of* his pasture.

O go your way into his gates with thanksgiving, and

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into his courts *with* praise : be thankful unto him, and speak *good* of his name.

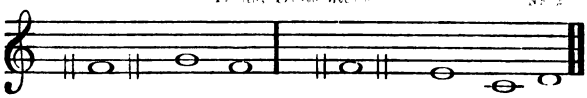
For the Lord is gracious, his mercy is ever*last*ing : and his truth endureth from generation to *gen*eration.

Glory be to the Father and to *the* Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever *shall* be : world with*out* end. Amen.

PSALM 63

Deus, Deus meus



O GOD, thou art my *God* : early will *I* seek thee.

My soul thirsteth for thee, my flesh also longeth after *thee* : in a barren and dry land where no *wa*ter is.

Thus have I looked for thee in ho*li*ness : that I might behold thy power *and* glory.

For thy loving kindness is better than the life *it*self : my lips *shall* praise thee.

As long as I live will I magnify thee on this *man*ner : and lift up my hands *in* thy name.

My soul shall be satisfied, even as it were with marrow and *fat*ness : when my mouth praiseth thee with *joy*ful lips.

Have I not remembered thee in my *bed* : and thought upon thee when I *was* waking?

Because thou hast been my *help*er: therefore under the shadow of thy wings will *I* rejoice.

My soul hangeth upon *thee* : thy right hand hath up-*hold*en me.

These also that seek the hurt of my *soul* : they shall go un*der* the earth.

Let them fall upon the edge of the *sword* : that they may be a portion *for* foxes.

But the King shall rejoice in God ;* all they also that swear

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by him shall be com*mend*ed : for the mouth of them that speak lies shall *be* stopped.

Here the **Gloria** is not said.

PSALM 67

Deus misereatur. TONE 2. p. 3.

GOD be merciful unto us, and bless *us* : and shew us the light of his countenance, and be merciful *unto* us :

That thy way may be known upon *earth* : thy saving health among *all* nations.

Let the people praise thee, O *God* : yea, let all the pe*ople* praise thee.

O let the nations rejoice and be *glad* : for thou shalt judge the folk righteously,* and govern the nations *up*on earth.

Let the people praise thee, O *God* : let all the pe*ople* praise thee.

Then shall the earth bring forth her *in*crease : and God, even our own God, shall give us *his* blessing.

God shall bless *us* : and all the ends of the world *shall* fear him.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now and ever shall *be* : world without *end*. Amen.

At Easter, Ant. Alleluia, alleluia, alleluia, alleluia, alleluia, alleluia, alleluia, alleluia, alleluia.

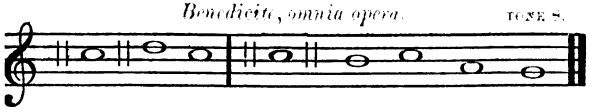
Ant. Christ is risen.

Through the Year, Ant. Alleluia, alleluia, alleluia.

Ant. The three children.

SONG OF THE THREE CHILDREN.

Benedicite, omnia opera. TONE 8.



O ALL ye works of the Lord, bless ye the *Lord* : praise him and magnify *him* for ever.

O ye Angels of the Lord, bless ye the *Lord* : O ye heavens, *bless* ye the Lord.

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O ye waters that be above the firmament, bless ye the *Lord* : O all ye powers of the Lord, *bless* ye the Lord.

O ye sun, and moon, bless ye the *Lord* : O ye stars of heaven, *bless* ye the Lord.

O ye showers and dew, bless ye the *Lord* : O ye winds of God, *bless* ye the Lord.

O ye fire and heat, bless ye the *Lord* : O ye winter and summer, *bless* ye the Lord.

O ye dews and frosts, bless ye the *Lord* : O ye frost and cold, *bless* ye the Lord.

O ye ice and snow, bless ye the *Lord* : O ye nights and days, *bless* ye the Lord.

O ye light and darkness, bless ye the *Lord* : O ye lightnings, and clouds, *bless* ye the Lord.

O let the earth bless the *Lord* : yea, let it praise him, and magnify *him* for ever.

O ye mountains, and hills, bless ye the *Lord* : O all ye green things upon the earth, *bless* ye the Lord.

O ye wells, bless ye the *Lord* : O ye seas, and floods, *bless* ye the Lord.

O ye whales, and all that move in the waters, bless ye the *Lord* : O all ye fowls of the air, *bless* ye the Lord.

O all ye beasts, and cattle, bless ye the *Lord* : O ye children of men, *bless* ye the Lord.

O let Israel bless the *Lord* : praise him, and magnify *him* for ever.

O ye priests of the Lord, bless ye the *Lord* : O ye servants of the Lord, *bless* ye the Lord.

O ye spirits and souls of the righteous, bless ye the *Lord* : O ye holy and humble men of heart, *bless* ye the Lord.

O Ananias, Azarias, and Misael, bless ye the *Lord* : praise him, and magnify *him* for ever.

Let us bless the Father, and the Son, with the Holy *Ghost* : yea, let us praise him and magnify *him* for ever.

Blessed art thou, O Lord, in the firmament of *heaven* : worthy to be praised, glorious and magni*fied* for ever.

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Here the **Gloria** is not said, nor **Amen**, though both are added in the other Canticles.

At Easter, Ant. **Christ is risen from the grave, who delivered the Three Children from the burning fiery furnace, alleluia.**

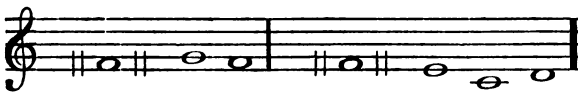
Ant. **Alleluia.**

Through the Year, Ant. **The Three Children by the king's command were cast into the burning furnace; they feared not the flame of fire, and said, Blessed be God.**

Ant. **Alleluia.**

PSALM 148.

Laudate Dominum de cœlis. 1 Nocturn. 2



O praise the Lord of *heaven* : praise him *in* the height.

Praise him, all ye Angels of *his* : praise him, *all* his host.

Praise him, sun and *moon* : praise him, all ye *stars* and light.

Praise him, all ye *heavens* : and ye waters that are above *the* heavens.

Let them praise the name of the *Lord* : for he spake the word, and they were made,* he commanded, and they were *created*.

He hath made them fast for ever and *ever* : he hath given them a law which shall not *be* broken.

Praise the Lord upon *earth* : ye dragons, *and* all deeps;

Fire and hail, snow and *vapours* : wind and storm, fulfill*ing* his word;

Mountains and all *hills* : fruitful trees and *all* cedars;

Beasts and all *cattle* : worms and *feathered* fowls;

Kings of the earth and all *people* : princes and all judges *of* the world;

Young men and maidens, old men and children,* praise the name of the *Lord* : for his Name only is excellent, and his praise above *heaven* and earth.

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He shall exalt the horn of his people,* all his saints shall praise *him* : even the children of Israel, even the people that *serv*eth him.

Here the Gloria is not said.

PSALM 149.

Cantate Dominio. TONE 2 p. 6.

O SING unto the Lord a new *song* : let the congregation of *saints* praise him.

Let Israel rejoice in him that made *him* : and let the children of Sion be joyful *in* their king.

Let them praise his name in the *dance* : let them sing praises unto him with ta*bret* and harp.

For the Lord hath pleasure in his *peo*ple : and helpeth the *meek*-hearted.

Let the saints be joyful with *glo*ry : let them rejoice *in* their beds.

Let the praises of God be in their *mouth* : and a two-edged sword *in* their hands ;

To be avenged of the *heath*en : and to rebuke *the* people ;

To bind their kings in *chains* : and their nobles with links *of* iron.

That they be avenged of them, as it is *writ*ten : such honour have *all* his saints.

Here the Gloria is not said.

PSALM 150.

Laudate Dominum in sanctis. TONE 2 p. 6.

O PRAISE God in his ho*li*ness : praise him in the firmament of *his* power.

Praise him in his noble *acts* : praise him according to his excel*lent* greatness.

Praise him in the sound of the *trump*et : praise him upon the *lute* and harp.

Praise him in the cymbals and *dan*ces : praise him upon the *strings* and pipe.

Praise him upon the well-tuned *cymb*als : praise him upon the *loud* cymbals.

Let every thing that hath *breath* : *praise* the Lord.

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Glory be to the Father and to the *Son* : and to the *Holy* Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

At Easter and through the Year, Ant. **Alleluia, alleluia, alleluia.**

The following Capitule is said on Sunday from the second after Epiphany till Septuagesima, and from the third after Pentecost till Advent.

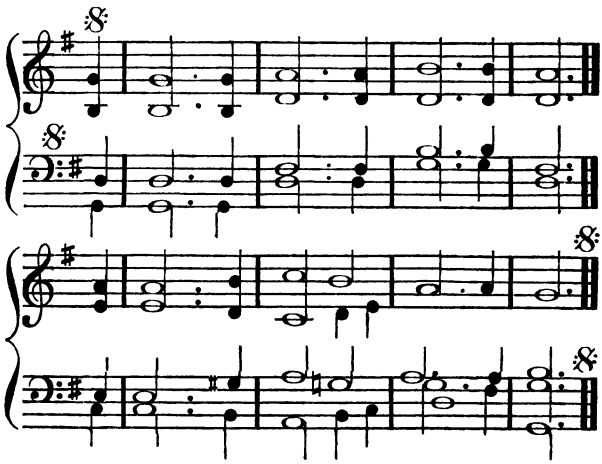
Capitule. **Rev. 7.**

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. ℟. Thanks be to God.

The same response is made at the end of every Capitule.

From the Octave of the Epiphany till the first Sunday in Lent, and from the Sunday nearest to the first of October till Advent, is said the following Hymn.

Æterne rerum conditor,



Eternal Founder of the world,
Who night and day their laws dost give,

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And check'rest time with constant change,
  Earth's wearisomeness to relieve.

Light, glimm'ring on the trav'ller's path,
  Just parts from night the morning grey;
With herald voice, day's harbinger
  Is calling forth the bright sun's ray.

The day-star, by his summons roused,
  Unfettereth the night-bound sky;
And straggling bands, at this aghast,
  Straight from their paths of mischief fly.

At this the sailor gathers strength,
  Sea's angry straits grow calm again;
At this again the Church's Rock
  Gives absolution's gracious rain.

Then rise we vigorous, the cock
  From over-sleep arouseth all,
And chiding such as will not watch
  Denial's sin to mind doth call.

While crows the cock, hope cometh back,
  Health through the sick man's veins is shed;
The robber's steel is sheathed again,
  Back to the fallen faith hath sped.

On tottering souls, O Jesu, look,
  And chasten by the sight of thee:
Sin's dye, if thou but look, will fade,
  And guilt by weeping melted be.

Break on our senses, Very Light,
  Our inward man from sleep arouse;
May we our voices tune with thee,
  To thee this day perform our vows.

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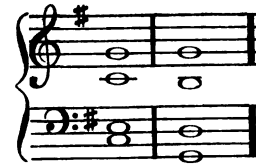
To God the Father, and the Son,
His well-beloved, glory be;
And, glory to the Holy Ghost,
Now and throughout eternity.



A - men.

Through the Year, ℣. The Lord is King, and hath put on glorious apparel.
℟. The Lord hath put on his apparel and girded himself with strength.

From Septuagesima to Lent, ℣. The Lord is our refuge.
℟. From one generation to another.

From the Octave of Pentecost till the Sunday nearest the first of October, the following Hymn is used.

Ecce jam noctis tenuatur umbra. TONE p 8.

Paler have grown the shades of night,
The day-spring darts its sparkling ray,
Checkering the sky with streaks of light;
Let us with earnest voices pray.

Pray we for mercy when we sin,
Pray we for cleansing and release,
For ghostly safety, and within
The gift of everlasting peace.

This grace on thy redeemed confer,
Father of love, co-equal Son,
And Holy Ghost, the Comforter,
For ever blessed Three in One. Amen.

Through the Year, ℣. The Lord is King, and hath put on glorious apparel.
℟. The Lord hath put on his apparel, and girded himself with strength.

In Advent, Lent, Passion-time, and Easter, there are proper Hymns and ℣.

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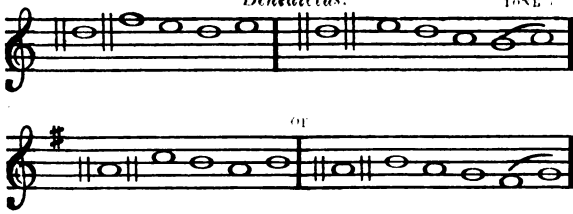
SONG OF ZECHARIAS.

St. Luke 1.

Benedictus. TONE 7



BLESSED be the Lord God *of* Israel : for he hath visited, and redeem*ed* his people;

And hath raised up a mighty salv*a*tion for us : in the house of his *serv*ant David;

As he spake by the mouth of his *ho*ly prophets : which have been since *the* world began;

That we should be saved from *our* enemies : and from the hands of *all* that hate us;

To perform the mercy promised to *our* forefathers : and to remember his ho*ly* covenant;

To perform the oath * which he sware to our forefa*ther* Abraham : that *he* would give us;

That we being delivered out of the hand of *our* enemies : might serve *him* without fear;

In holiness and righteous*ness* before him : all the *days* of our life.

And thou, child, shalt be called the Prophet *of* the Highest : for thou shalt go before the face of the Lord to *pre*pare his ways;

To give knowledge of salvation un*to* his people : for the remis*sion* of their sins,

Through the tender mer*cy* of our God : whereby the day-spring from on high hath *vi*sited us;

To give light to them that sit in darkness, * and in the *sha*dow of death : and to guide our feet into *the* way of peace.

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Glory be to the Father *and* to the Son : and to *the* Holy Ghost;

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Here follow the proper Ant. and Collect, and if any Simple Festival occur on the day, commemoration is made thereof. Lastly, if the season require, the commemorations given after Lauds on Monday, are made.

SUNDAY.

AT PRIME.

℣. **O God make speed** as above, page 1.

HYMN. For the TONE, see p. 8

The star of morn to night succeeds,
We then, as humble suppliants, pray,
May God in all our words and deeds
Keep us from harm throughout the day.
May he in love, restrain us still
From tones of strife and words of ill,
And wrap around and close our eyes
To earth's absorbing vanities.

May wrath, and thoughts that gender shame,
Ne'er in our breasts indulged abide;
May painful abstinences tame
Of sinful flesh the wanton pride.
So when the weary day is o'er,
And night and stillness come once more,
Blameless and clean from spot of earth,
We may repeat with reverent mirth:

To God the Father, and the Son,
His well-beloved, glory be;
And glory to the Holy Ghost,
Now and throughout eternity. Amen.

Through the Year, and at Easter, Ant. **Alleluia.**

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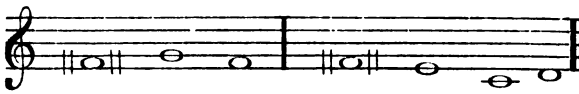
Psalm 54.

Deus in nomine tuo. TONE 2.



SAVE me, O God, for thy name's *sake* : and avenge me *in* thy strength.

Hear my prayer, O *God* : and hearken unto the words *of* my mouth.

For strangers are risen up against *me* : and tyrants, which have not God before their eyes,* seek af*ter* my soul.

Behold, God is my *help*er : the Lord is with them that up*hold* my soul.

He shall reward evil unto mine en*e*mies : destroy thou them *in* thy truth.

An offering of a free heart will I give thee, and praise thy name, O *Lord* : because it is so com*for*table.

For he hath delivered me out of all my *trou*ble : and mine eye hath seen his desire upon mine *en*emies.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

The following Psalm, **Confitemini Domino,** is said on Sunday only, when the Sunday Office is recited as it stands in the Psalter, (and not even then on the Sundays from Easter to Pentecost.) From Septuagesima till Easter, the 93rd Psalm, **Dominus Regnavit,** is used in its stead, as above, page 2.

Psalm 118.

Confitemini Domino. TONE 2.

O GIVE thanks unto the Lord, for he is *gra*cious : because his mercy endureth *for* ever.

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Let Israel now confess, that he is *gra*cious : and that his mercy endureth *for* ever.

Let the house of Aaron now *con*fess : that his mercy endureth *for* ever.

Yea, let them now that fear the Lord *con*fess : that his mercy endureth *for* ever.

I called upon the Lord in *trou*ble : and the Lord heard *me* at large.

The Lord is on my *side* : I will not fear what man doeth *un*to me.

The Lord taketh my part with them that help *me* : therefore shall I see my desire upon my *en*emies.

It is better to trust in the *Lord* : than to put any confi*dence* in man.

It is better to trust in the *Lord* : than to put any confidence in princes.

All nations compassed me round *a*bout : but in the name of the Lord will I *de*stroy them.

They kept me in on every side, * they kept me in, I say, on every *side* : but in the name of the Lord will I *de*stroy them.

They came about me like bees, * and are extinct even as the fire among the *thorns* : for in the name of the Lord I will *de*stroy them.

Thou hast thrust sore at me, that I might *fall* : but the Lord *was* my help.

The Lord is my strength, and my *song* : and is become my *sal*vation.

The voice of joy and health is in the dwellings of the *right*eous : the right hand of the Lord bringeth mighty *things* to pass.

The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty *things* to pass.

I shall not die, but *live* : and declare the works *of* the Lord.

The Lord hath chastened and corrected *me* : but he hath not given me over *un*to death.

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OPEN me the gates of righ*teous*ness : that I may go into them, and give thanks un*to* the Lord.

THIS is the gate of the *Lord* : the righteous shall enter *in*to it.

I will thank thee, for thou hast heard *me* : and art become my *sal*vation.

THE same stone which the builders re*fus*ed : is become the head-stone in *the* corner.

THIS is the Lord's *do*ing : and it is marvellous *in* our eyes.

THIS is the day which the Lord hath *made* : we will rejoice and be *glad* in it.

HELP me now, O *Lord* : O Lord, send us now pros*per*ity.

BLESSED be he that cometh in the name of the *Lord* : we have wished you good luck,* ye that are of the house *of* the Lord.

GOD is the Lord who hath shewed us *light* : bind the sacrifice with cords, yea, even unto the horns of *the* altar.

THOU art my God, and I will thank *thee* : thou art my God, and I *will* praise thee.

O give thanks unto the Lord, for he is *gra*cious : and his mercy endureth *for* ever.

GLORY be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

AS it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

PSALM 119.

Beati immaculati. TONE 2. p. 13.

BLESSED are those that are undefiled in the *way* : and walk in the law *of* the Lord.

BLESSED are they that keep his testi*mo*nies : and seek him with *their* whole heart.

FOR they who do no wicke*d*ness : walk *in* his ways.

THOU hast *charg*ed : that we shall diligently keep thy *com*mandments.

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O that my ways were made so *di*rect : that I might keep *thy* statutes!

So shall I not be con*found*ed : while I have respect unto all thy *com*mandments.

I will thank thee with an unfeigned *heart* : when I shall have learned the judgments of thy *right*eousness.

I will keep thy cere*mo*nies : O forsake me not *ut*terly.

Wherewithal shall a young man cleanse his *way* : even by ruling himself af*ter* thy word.

With my whole heart have I sought *thee* : O let me not go wrong out of thy *com*mandments.

Thy words have I hid within my *heart* : that I should not sin *a*gainst thee.

Blessed art thou, O *Lord* : O teach me *thy* statutes.

With my lips have I been *tell*ing : of all the judgments *of* thy mouth.

I have had as great delight in the way of thy testi*mo*nies : as in all manner *of* riches.

I will talk of thy com*mand*ments : and have respect un*to* thy ways.

My delight shall be in thy *stat*utes : and I will not for*get* thy word.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

Retribue servo tuo. TONE 2. p. 13.

O do well unto thy *serv*ant : that I may live, and *keep* thy word.

Open thou mine *eyes* : that I may see the wondrous things *of* thy law.

I am a stranger upon *earth* : O hide not thy command*ments* from me.

My soul breaketh out for the very fervent de*si*re : that it hath alway unto *thy* judgments.

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Thou hast rebuked the *proud* : and cursed are they that do err from thy *com*mandments.

O turn from me shame and *re*buke : for I have kept thy tes*ti*monies.

Princes also did sit and speak against *me* : but thy servant is occupied in *thy* statutes.

For thy testimonies are my *de*light : and my *couns*ellors.

My soul cleaveth to the *dust* : O quicken thou me, according *to* thy word.

I have acknowledged my ways, and thou heardest *me* : O teach me *thy* statutes.

Make me to understand the way of thy com*mand*ments : and so shall I talk of thy *wond*rous works.

My soul melteth away for very hea*vi*ness : comfort thou me according un*to* thy word.

Take from me the way of *ly*ing : and cause thou me to make much *of* thy law.

I have chosen the way of *truth* : and thy judgments have I laid *be*fore me.

I have stuck unto thy testi*mo*nies : O Lord, con*found* me not.

I will run the way of thy com*mand*ments : when thou hast set my heart at *li*berty.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

The following Creed is said on Sunday only, when the Sunday Office is recited as it stands in the Psalter, and on the Festival of the most Holy Trinity.

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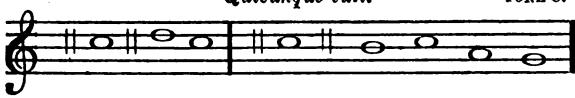
CREED OF ST. ATHANASIUS.

Quicunque vult. TONE 8.



WHOSOEVER will be *saved* : before all things it is necessary that he hold the *Catholick* faith.

Which faith except every one do keep whole and undefiled : without doubt he shall perish *everlastingly*.

And the Catholick faith is *this* : that we worship one God in Trinity, and Trinity *in* unity ;

Neither confounding the *persons* : nor dividing the substance.

For there is one person of the Father, another of the *Son* : and another of *the* Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all *one* : the glory equal, the majesty *co*-eternal.

Such as the Father is, such is the *Son* : and such is *the* Holy Ghost.

The Father uncreate, the Son un*cre*ate : and the Holy *Ghost* uncreate.

The Father incomprehensible, the Son incomprehen*si*ble : and the Holy Ghost incom*pre*hensible.

The Father eternal, the Son *eter*nal : and the Holy *Ghost* eternal.

And yet they are not three *eter*nals : but *one* eternal.

As also there are not three incomprehensibles, nor three uncre*ated* : but one uncreated, and one incom*pre*hensible.

So likewise the Father is almighty, the Son al*migh*ty : and the Holy *Ghost* almighty.

And yet they are not three al*migh*ties : but *one* almighty.

So the Father is God, the Son is *God* : and the Ho*ly* Ghost is God.

And yet they are not three *Gods* : *but* one God.

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So likewise the Father is Lord, the Son *Lord* : and the *Ho*ly Ghost Lord.

And yet not three *Lords* : *but* one Lord.

For like as we are compelled by the Christian verity : to acknowledge every person by himself to *be* God and Lord ;

So are we forbidden by the Catholick re*li*gion : to say, there be three *Gods*, or three Lords.

The Father is made of *none* : neither created, *nor* begotten.

The Son is of the Father *a*lone : not made, nor created, *but* begotten.

The Holy Ghost is of the Father and of the *Son* : neither made, nor created, nor begotten, *but* proceeding.

So there is one Father, not three Fathers ;* one Son, not three *Sons* : one Holy Ghost, not *three* Holy Ghosts.

And in this Trinity none is afore, or after *oth*er : none is greater, or less *than* another ;

But the whole three persons are co-eternal to*ge*ther : *and* co-equal.

So that in all things, as is a*fore*said : the unity in Trinity, and the Trinity in unity is to *be* worshipped.

He therefore that will be *sa*ved : must thus think of *the* Trinity.

Furthermore, it is necessary to everlasting sal*va*tion : that he also believe rightly the incarnation of our *Lord* Jesus Christ.

For the right faith is, that we believe and *con*fess : that our Lord Jesus Christ, the Son of God, *is* God and man :

God, of the substance of the Father, begotten before the *worlds* : and man, of the substance of his mother, *born* in the world ;

Perfect God, and perfect *man* : of a reasonable soul and human *flesh* subsisting :

Equal to the Father, as touching his *God*head : and inferior to the Father, as touch*ing* his manhood.

Who although he be God and *man* : yet he is not *two*, but one Christ :

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One; not by conversion of the Godhead into *flesh* : but by taking of the man*hood* into God;

One altogether; not by confusion of *sub*stance : but by uni*ty* of person.

For as the reasonable soul and flesh is one *man* : so God and *man* is one Christ;

Who suffered for our sal*va*tion : descended into hell, rose again the third *day* from the dead.

He ascended into heaven;* he sitteth on the right hand of the Father, God al*migh*ty : from whence he shall come to judge the *quick* and the dead.

At whose coming all men shall rise again with their *bo*dies : and shall give account *for* their own works.

And they that have done good shall go into life ever*last*ing : and they that have done evil into ever*last*ing fire.

This is the Catholick *faith* : which except a man believe faithfully, he can*not* be saved.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. Alleluia, alleluia, alleluia. At Easter is added another alleluia.

Capit. 1 Tim. 1.

Unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

℟. Thanks be to God.

Through the Year, short ℟. O Christ, Son of the living God,† have mercy upon us. Repeat. O Christ, Son of the living God,† have mercy upon us. ℣. Thou, that sittest at the right hand of the Father. ℟. Have mercy upon us. ℣. Glory be to the Father and to the Son, and to the Holy Ghost. ℟. O Christ, Son of the living God, have mercy upon us. ℣. Rise and help us, O Lord Christ. ℟. And deliver us for thy name's sake.

In this way the short ℟. is repeated at each of the Hours.

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In Advent instead of the ℣. **Thou that sittest.** is said ℣. **Thou that art now coming into the world.**

From Christmas Day to the Epiphany, within the Octave of Corpus Christi, on the Festivals of the Blessed Virgin Mary and within their Octaves, is said ℣. **Thou who wast born of the Virgin Mary.**

On the Epiphany and through its Octave, ℣. **Thou who wast manifested to-day.**

In the Sunday and Ferial Office in Passion time, the ℣ Glory be to the Father. is omitted.

At Easter, the short ℟. **O Christ, Son of the living God, have mercy upon us, † Alleluia, alleluia. O Christ.** ℣. **Thou who art risen from the dead. Alleluia, alleluia. Glory. O Christ.** ℣. **Rise and help us, O Lord Christ, alleluia.** ℟. **And deliver us for thy name's sake, alleluia.**

From Ascension Day to Pentecost instead of ℣. **Thou who art risen.** is said ℣. **Thou that ascendest above the stars. And through the Octave of Pentecost** ℣. **Thou that sittest at the right hand of the Father.**

On other Festivals the ℣. is varied, as is noted in the proper places.

The following Prayers are not said on Double Festivals, nor within an Octave, but then immediately after the short ℟. is said, **The Lord be with you.** and the Collect, **O Lord God almighty.** as below, p. 22.

Kyrie eleïson. (Lord have mercy.)
Christe eleïson. (Christ have mercy.)
Kyrie eleïson. (Lord have mercy.)

Our Father which art in heaven. privately as far as ℣. **And lead us not into temptation.** ℟. **But deliver us from evil. I believe in God.** privately as far as ℣. **The resurrection of the body.** ℟. **And the life everlasting. Amen.** ℣. **I have cried unto thee, O Lord.** ℟. **And early shall my prayer come before thee.** ℣. **O let my mouth be filled with thy praise.** ℟. **That I may sing of thy glory and honour all the day**

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long. ℣. Lord, turn thy face from my sins. ℟. And blot out all my iniquities. ℣. Make me a clean heart, O God. ℟. And renew a right spirit within me. ℣. Cast me not away from thy presence. ℟. And take not thy Holy Spirit from me. ℣. O give me the comfort of thy help again. ℟. And stablish me with thy free Spirit. ℣. Our help is in the name of the Lord. ℟. Who hath made heaven and earth.

Here is said by every person present the following Confession (see Appendix.)

[I confess to God almighty, in the sight of the whole company of heaven, that I have sinned exceedingly in thought, word, and deed; by my fault, by my fault, by my most grievous fault. Therefore, O Lord our God, hear my prayers, and the intercessions which are offered in my behalf.

May God almighty have pity upon us, forgive us our sins, and bring us safe to everlasting life. ℟. Amen.

May the almighty and merciful God grant to us pardon, absolution and remission of all our sins. ℟. Amen.]

Then follows ℣. Vouchsafe, O Lord, this day. ℟. To keep us without sin. ℣. O Lord, have mercy upon us. ℟. Have mercy upon us. ℣. O Lord, let thy mercy lighten upon us. ℟. As our trust is in thee. ℣. Lord, hear my prayer. ℟. And let my cry come unto thee. ℣. The Lord be with you. ℟. And with thy spirit.

Let us pray. Collect.

O Lord God almighty, who hast brought us to the beginning of this day, defend us in the same with thy mighty power, that we fall into no sin to-day, but that all our words, thoughts, and works, may be ordered according to thy righteousness, through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. ℟. Amen. ℣. The Lord be with you. ℟. And with thy spirit. ℣. Let us bless the Lord. ℟. Thanks be to God.

Then in choir is read a portion of the Martyrology. And

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after this the Officiator says ℣. **Right dear in the sight of the Lord** ℟. **Is the death of his saints.**

Then after a Collect (see Appendix).

℣. **O God, make speed to save us.** ℟. **O Lord make haste to help us.** is thrice repeated; then is added the Gloria Patri. Kyrie eleïson. Christe eleïson. Kyrie eleïson. Our Father. privately as far as ℣. **And lead us not into temptation.** ℟. **But deliver us from evil.** ℣. **Shew thy servants thy work, and their children thy glory.** ℟. **And the glorious majesty of the Lord our God be upon us; prosper thou the work of our hands upon us, O prosper thou our handy-work.** ℣. Glory be to the Father. ℟. **As it was.**

Let us pray. Collect.

O Lord God, King of heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern our hearts and bodies, our thoughts, words, and deeds in thy law, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may obtain safety and freedom, O Saviour of the world, who livest and reignest for ever. ℟. **Amen.**

℣. **Sir, be pleased to bless us.**

Blessing. **May the almighty Lord order our days and doings in his peace.** ℟. **Amen.**

At the close of this Office on Sundays and Ferial days through the year, from the Octave of the Epiphany to the first Sunday in Lent, and from the Octave of Pentecost till Advent, exclusive, is said the following

Short Lesson.

2 Thess. 3.

The Lord direct our hearts and bodies in the love of God, and the patient waiting for Christ. Thou then, O Lord, have mercy upon us. ℟. **Thanks be to God.**

From the first Sunday in Advent to Christmas Eve, exclusive.

Isaiah 33.

O Lord, be gracious unto us; we have waited for thee; be

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thou our arm in the morning, our salvation also in the time of trouble. Thou then, O Lord, have mercy upon us. ℟. Thanks be to God.

From the first Sunday in Lent to Passion Sunday, exclusive.

Isaiah 55.

Seek ye the Lord while he may be found, call ye upon him while he is near. Thou then, O Lord, have mercy upon us. ℟. Thanks be to God.

From Passion Sunday to Maundy Thursday, exclusive.

Isaiah 50.

I hid not my face from shame and spitting; for the Lord God will help me, therefore shall I not be confounded. Thou then, O Lord, have mercy upon us. ℟. Thanks be to God.

From Easter-day to Ascension-day, exclusive.

Coloss. 3.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Thou then, O Lord, have mercy upon us. ℟. Thanks be to God.

After the short Lesson. ℣. **Our help is in the name of the Lord. ℟. Who hath made heaven and earth.** ℣. **Bless ye. ℟. May God.** Blessing. **The Lord bless us, and keep us from all evil, and bring us to everlasting life; and may the souls of the faithful, through God's mercy, rest in peace. ℟. Amen.**

IN THE FERIAL OFFICE

AT PRIME,

Not during the Easter season.

℣. **O God make speed.** as above p. 1.
Hymn. ***Jam lucis orto sidere,*** as above p. 12.
Through the Year, Ant. **Blessed are those that walk.**
In Advent, Ant. from the Sunday or the proper, Lauds
In Lent, Ant. **As I live.**

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In Passion Time, Ant. **Deliver me, O Lord.**

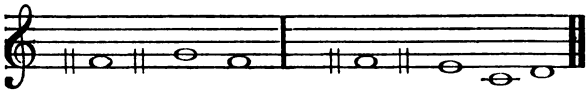
Psalm 54. **Deus in nomine tuo.** as above p. 13.

Then instead of the 118th Psalm, **Confitemini,** one of the following Psalms is said; on the Sabbath, or Saturday, the 118th Psalm is omitted, and no other is appointed in its place

ON MONDAY.

PSALM 24.

Domini est terra TONE 2.



THE earth is the Lord's, and all that therein *is* : the compass of the world, and they that *dwell* therein.

For he hath founded it upon the *seas* : and prepared it up*on* the floods.

Who shall ascend into the hill of the *Lord* : or who shall rise up in his *ho*ly place?

Even he that hath clean hands, and a pure *heart* : and that hath not lift up his mind unto vanity, * nor sworn to deceive *his* neighbour.

He shall receive the blessing from the *Lord* : and righteousness from the God of his *sal*vation.

This is the generation of them that seek *him* : even of them that seek thy face, *O* Jacob.

Lift up your heads, O ye gates, * and be ye lift up, ye everlasting *doors* : and the King of glory *shall* come in.

Who is the King of *glo*ry : it is the Lord strong and mighty, even the Lord mighty *in* battle.

Lift up your heads, O ye gates, * and be ye lift up, ye everlasting *doors* : and the King of glory *shall* come in.

Who is the King of *glo*ry : even the Lord of hosts, he is the King *of* glory.

Glory be to the Father, etc.

As it was in the beginning, etc.

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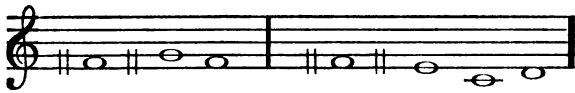
ON TUESDAY.

PSALM 25.

Ad te Domine. TONE 2.



UNTO thee, O Lord, will I lift up my soul;* my God, I have put my trust in *thee*: O let me not be confounded, neither let mine enemies triumph *over* me.

For all they that hope in thee shall not be a*shame*d: but such as transgress without a cause shall be put to *con*fusion.

Shew me thy ways, O *Lord*: and teach *me* thy paths.

Lead me forth in thy truth, and learn *me*: for thou art the God of my salvation;* in thee hath been my hope all *the* day long.

Call to remembrance, O Lord, thy tender *mer*cies: and thy loving-kindnesses, which have been ev*er* of old.

O remember not the sins and offences of my *youth*: but according to thy mercy* think thou upon me, O Lord, for *thy* goodness.

Gracious and righteous is the *Lord*: therefore will he teach sinners *in* the way.

Them that are meek shall he guide in *judg*ment: and such as are gentle, them shall he *learn* his way.

All the paths of the Lord are mercy and *truth*: unto such as keep his covenant, and his tes*ti*monies.

For thy name's sake, O *Lord*: be merciful unto my sin for *it* is great.

What man is he, that feareth the *Lord*: him shall he teach in the way that *he* shall choose.

His soul shall dwell at *ease*: and his seed shall inher*it* the land.

The secret of the Lord is among them that fear *him*: and he will shew them his *cov*enant.

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Mine eyes are ever looking unto the *Lord* : for he shall pluck my feet out *of* the net.

Turn thee unto me, and have mercy upon *me* : for I am desolate, and in *mis*ery.

The sorrows of my heart are en*larg*ed : O bring thou me out of *my* troubles.

Look upon my adversity and mi*se*ry : and forgive me *all* my sin.

Consider mine enemies, how many they *are* : and they bear a tyrannous hate *a*gainst me.

O keep my soul, and deliver *me* : let me not be confounded, for I have put my *trust* in thee.

Let perfectness and righteous dealing wait upon *me* : for my hope hath *been* in thee.

Deliver Israel, O *God* : out of all *his* troubles.

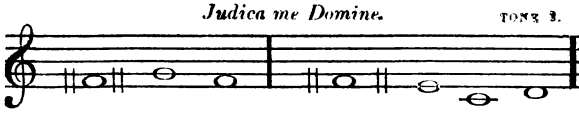
Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

ON WEDNESDAY.

PSALM 26.

Judica me Domine. TONUS 3.



BE thou my Judge, O Lord, for I have walked inno*cent*ly : my trust hath been also in the Lord, therefore shall *I* not fall.

Examine me, O Lord, and prove *me* : try out my reins *and* my heart.

For thy loving-kindness is ever before mine *eyes* : and I will walk *in* thy truth.

I have not dwelt with vain *per*sons : neither will I have fellowship with the *de*ceitful.

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I have hated the congregation of the *wick*ed : and will not sit among the *un*godly.

I will wash my hands in innocency, O *Lord* : and so will I go to *thine* altar;

That I may shew the voice of thanks*giv*ing : and tell of all thy *wond*rous works.

Lord, I have loved the habitation of thy *house* : and the place where thine ho*nour* dwelleth.

O shut not up my soul with the *sin*ners : nor my life with the *blood*-thirsty ;

In whose hands is wick*ed*ness : and their right hand is *full* of gifts.

But as for me, I will walk inno*cent*ly : O deliver me, and be merciful *unto* me.

My foot standeth *right* : I will praise the Lord in the con*gre*gations.

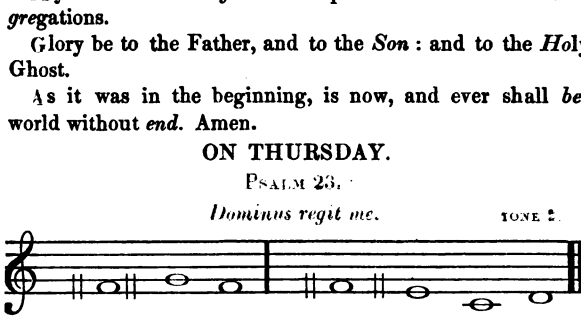
Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* world without *end*. Amen.

ON THURSDAY.

PSALM 23.

Dominus regit me. TONE 2.



THE Lord is my *shep*herd : therefore can I *lack* nothing.

He shall feed me in a green *pas*ture : and lead me forth beside the waters *of* comfort.

He shall convert my *soul* : and bring me forth in the paths of righteousness, for *his* name's sake.

Yea, though I walk through the valley of the shadow of death, * I will fear no *evil* : for thou art with me ; * thy rod and thy staff *com*fort me.

Thou shalt prepare a table before me against them that

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trouble *me* : thou hast anointed my head with oil, and my cup *shall* be full.

But thy loving-kindness and mercy shall follow me all the days of my *life* : and I will dwell in the house of the Lord *for* ever.

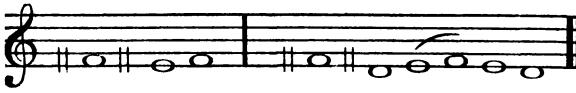
Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

ON FRIDAY.

PSALM 22.

Deus, Deus meus TONE 6, or see p. 2



MY God, my God, look upon me;* why hast thou for-sa*ken* me : and art so far from my health, and from the words *of* my complaint?

O my God, I cry in the day-time, but thou hea*rest* not : and in the night season also *I* take no rest.

And thou continuest *ho*ly : O thou worship *of* Israel.

Our fathers hoped *in* thee : they trusted in thee, and thou didst *de*liver them.

They called upon thee and were *holpen* : they put their trust in thee, and were *not* confounded.

But as for me, I am a worm, and *no* man : a very scorn of men, and the out-cast *of* the people.

All they that see me laugh me *to* scorn : they shoot out their lips, * and shake *their* heads, saying,

He trusted in God, that he would deli*ver* him : let him deliver him, if *he* will have him.

But thou art he that took me out of my mo*ther's* womb : thou wast my hope, when I hanged yet upon *my* mother's breasts.

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I have been left unto thee ever since I *was* born : thou art my God even from *my* mother's womb.

O go not from me, for trouble is hard *at* hand : and there is *none* to help me.

Many oxen are come a*bout* me : fat bulls of Basan close me in *on* every side.

They gape upon me with *their* mouths : as it were a ramping and a *roar*ing lion.

I am poured out like water, * and all my bones are out *of* joint : my heart also in the midst of my body * is even *like* melting wax.

My strength is dried up like a potsherd, * and my tongue cleaveth to *my* gums : and thou shalt bring me into *the* dust of death.

For many dogs are come a*bout* me : and the council of the wicked layeth *siege* against me.

They pierced my hands and my feet; * I may tell all *my* bones : they stand staring and look*ing* upon me.

They part my garments a*mong* them : and cast lots up*on* my vesture.

But be not thou far from me, *O* Lord : thou art my succour, haste *thee* to help me.

Deliver my soul from *the* sword : my darling from the pow*er* of the dog.

Save me from the li*on's* mouth : thou hast heard me also from among the horns of *the* unicorns.

I will declare thy name unto my *breth*ren : in the midst of the congregation *will* I praise thee.

O praise the Lord, ye that *fear* him : magnify him, all ye of the seed of Jacob, * and fear him, all ye seed *of* Israel;

For he hath not despised, nor abhorred, * the low estate of *the* poor : he hath not hid his face from him, * but when he called unto *him* he heard him.

My praise is of thee in the great congre*ga*tion : my vows will I perform in the sight of *them* that fear him.

The poor shall eat, and be sa*tis*fied : they that seek after the Lord shall praise him ;* your heart shall *live* for ever.

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All the ends of the world shall remember themselves,* and be turned unto *the* Lord : and all the kindreds of the nations shall wor*ship* before him.

For the kingdom is *the* Lord's : and he is the Governor a*mong* the people.

All such as be fat up*on* earth : have eaten, *and* worshipped.

All they that go down into the dust shall kneel be*fore* him : and no man hath quicken*ed* his own soul.

My seed shall *serve* him : they shall be counted unto the Lord for a *gen*eration.

They shall come, and the heavens shall declare his righ*teous*ness : unto a people that shall be born, whom *the* Lord hath made.

Glory be to the Father, and to *the* Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever *shall* be : world with*out* end. Amen.

On the Sabbath no Psalm is substituted for the 118th, as above noted, p. 25.

Then follows part of the 119th Psalm, Beati immaculati. and Retribue. as above, p. 15.

Through the Year, Ant. Blessed are those that walk in the law of the Lord.

In Advent, Ant. from the Sunday or the proper Lauds

In Lent, Ant. As I live, saith the Lord, I have no pleasure in the death of a sinner, but rather that he should be converted and live.

In Passion Time, Ant. Deliver me, O Lord, and take me by thy side ; for the hand of every man warreth against me.

Capit. Zech. 8.

Love the truth and peace, saith the Lord of hosts. ℟. Thanks be to God.

Short ℟. O Christ, Son. and the Prayers as above, p. 20.

When the Ferial Prayers are not said at Lauds, at Prime the Dominical Prayers are said and the rest of the service as on Sunday.

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But when the Ferial Prayers are said at Lauds (see the Rubric after the Ant. for the Benedictus, in Lauds for Monday,) then the Sunday Prayers are said at Prime, kneeling, and the last ℣. **Our help.** being omitted, the following Prayers are added (still kneeling).

℣. Deliver me, O Lord, from the evil man. ℟. And preserve me from the wicked man. ℣. Deliver me from mine enemies, O God. ℟. Defend me from them that rise up against me. ℣. O deliver me from the wicked doers. ℟. And save me from the blood-thirsty men. ℣. So will I alway sing praise unto thy name. ℟. That I may daily perform my vows. ℣. Hear us, O God of our salvation. ℟. Thou that art the hope of all the ends of the earth, and of them that remain in the broad sea. ℣. O God, make speed to save me. ℟. O Lord, make haste to help me. ℣. Holy God, holy and strong, holy and eternal. ℟. Have mercy upon us. ℣. Bless the Lord, O my soul. ℟. And all that is within me, bless his holy name. ℣. Bless the Lord, O my soul. ℟. And forget not all his benefits. ℣. Who forgiveth all thy sin. ℟. And healeth all thine infirmities. ℣. Who saveth thy life from destruction. ℟. And crowneth thee with mercy and loving-kindness. ℣. Who satisfieth thy mouth with good things. ℟. Making thee young and lusty as an eagle. ℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

Then the Confession is said, as above, p. **22**; and the service ends as on Sunday.

THE FERIAL OFFICE

At Prime

During Easter, and the office for Prime on Festivals.

After the 54th Psalm, immediately follow the two parts of the 119th Psalm, p. **15**; then the Ant. proper for the occasion, and the rest as on Sunday, p. **20**.

For the concluding short Lesson on a Festival, is used the Capitule appointed for Nones on that Festival.

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AT TIERCE.

℣. **O God make speed.** as above, page 1.

HYMN.

Nunc sancte nobis Spiritus. TONE p. 8.

Come, Holy Ghost, who ever One
Art with the Father and the Son,
Come, Holy Ghost, our souls possess,
With thy full flood of holiness.

Let mouth and heart and flesh combine
To herald forth our creed divine,
And love so wrap our mortal frame
Others may catch the living flame.

This grace on thy redeemed confer,
Father of love, co-equal Son,
And Holy Ghost, the Comforter,
For ever blessed Three in One. Amen.

On Sunday, and throughout Easter, Ant. **Alleluia.**

In the Ferial Office throughout the Year, Ant. **Make me to go.**

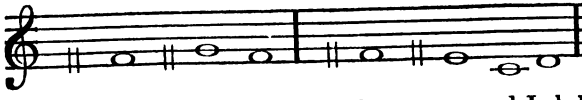
In Advent, Ant. from the Sunday or the Proper, Lauds.

In the Ferial Office during Lent, Ant. **There are come to us.**

In Passion Time, Ant. **Thou hast judged, O Lord.**

PSALM.

Legem pone mihi. TONE 2.



Teach me, O Lord, the way of thy *sta*tutes : and I shall keep it un*to* the end.

Give me understanding, and I shall keep thy *law* : yea, I shall keep it with *my* whole heart.

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Make me to go in the path of thy com*mand*ments : for therein is my *de*sire.

Incline my heart unto thy testi*mo*nies : and not to cove*to*usness.

O turn away mine eyes, lest they behold vanity : and quicken thou me *in* thy way.

O stablish thy word in thy *serv*ant : that I *may* fear thee.

Take away the rebuke that I am a*fraid* of : for thy judg*ments* are good.

Behold, my delight is in thy com*mand*ments : O quicken me in thy *right*eousness.

Let thy loving mercy come also unto me, O *Lord* : even thy salvation, according un*to* thy word.

So shall I make answer unto my blas*ph*emers : for my trust is *in* thy word.

O take not the word of thy truth utterly out of my *mouth* : for my hope is in *thy* judgments.

So shall I alway keep thy *law* : yea, for ever *and* ever.

And I will walk at lib*er*ty : for I seek thy *com*mandments.

I will speak of thy testimonies also, even before *kings* : and will not be *a*shamed.

And my delight shall be in thy com*mand*ments : which I *have* loved.

My hands also will I lift up unto thy commandments, which I have *lov*ed : and my study shall be in *thy* statutes.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

Memor esto. TONE 2. p. 33.

O think upon thy servant, as concerning thy *word* : wherein thou hast caused me to *put* my trust.

The same is my comfort in my *trou*ble : for thy word hath *quicken*ed me.

The proud have had me exceedingly in de*ri*sion : yet have I not shrinked *from* thy law.

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For I remembered thine everlasting judgments, O *Lord* : and receiv*ed* comfort.

I am horribly *af*raid : for the ungodly that for*sake* thy law.

Thy statutes have been my *songs* : in the house of my *pil*grimage.

I have thought upon thy name, O Lord, in the night-*sea*son : and have *kept* thy law.

This I *had* : because I kept thy *com*mandments.

Thou art my portion, O *Lord* : I have promised to *keep* thy law.

I made my humble petition in thy presence with my whole *heart* : O be merciful unto me, according *to* thy word.

I called mine own ways to re*mem*brance : and turned my feet unto thy tes*ti*monies.

I made haste, and prolonged not the *time* : to keep thy *com*mandments.

The congregations of the ungodly have robbed *me* : but I have not forgot*ten* thy law.

At midnight I will rise to give thanks unto *thee* : because of thy righ*teous* judgments.

I am a companion of all them that fear *thee* : and keep thy *com*mandments.

The earth, O Lord, is full of thy *mer*cy : O teach me *thy* statutes.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

Bonitatem fecisti. TONE 2. p. 33.

O Lord, thou hast dealt graciously with thy *serv*ant : according un*to* thy word.

O learn me true understanding and *know*ledge : for I have believed thy *com*mandments.

Before I was troubled, I went *wrong* : but now have I *kept* thy word.

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Thou art good and *gra*cious : O teach me *thy* statutes.

The proud have imagined a lie against *me* : but I will keep thy commandments with *my* whole heart.

Their heart is as fat as *brawn* : but my delight hath been *in* thy law.

It is good for me that I have been in *trou*ble : that I may learn *thy* statutes.

The law of thy mouth is dearer unto *me* : than thousands of gold *and* silver.

Thy hands have made me and fashioned *me* : O give me understanding, that I may learn thy *com*mandments.

They that fear thee will be glad when they see *me* : because I have put my trust *in* thy word.

I know, O Lord, that thy judgments are *right* : and that thou of very faithfulness hast caused me to *be* troubled.

O let thy merciful kindness be my *com*fort : according to thy word unto *thy* servant.

O let thy loving mercies come unto me, that I may *live* : for thy law is *my* delight.

Let the proud be confounded, for they go wickedly about to destroy *me* : but I will be occupied in thy *com*mandments.

Let such as fear thee, and have known thy testi*mo*nies : be turned *un*to me.

O let my heart be sound in thy *sta*tutes : that I be not *a*shamed.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

On Sunday, Ant. **Alleluia, alleluia, alleluia.** Throughout Easter is added another **alleluia.**

The following Capitule, and the corresponding Capitules in the other Hours, are said on Sunday from the second Sunday after Epiphany till Septuagesima, and from the third after Pentecost till Advent. The short Responses follow the same rule, and are used besides, from Septuagesima till Lent The same rules apply to what follows in the Ferial Office.

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Capit. **1 St. John 4.**

God is love; and he that dwelleth in love, dwelleth in God, and God in him. ℟. Thanks be to God.

Short ℟. **Incline my heart, O God, † to thy testimonies. Incline. ℣. Turn away mine eyes lest they behold vanity, and quicken thou me in thy way. To thy testimonies. Glory. Incline my heart, O God, to thy testimonies. ℣. I said, Lord, have mercy upon me. ℟. Heal my soul, for I have sinned against thee.**

In the Ferial Office throughout the Year, Ant. **Make me to go, O Lord, in the way of thy commandments.**

Capit. **Jerem. 17.**

Heal me, O Lord, and I shall be healed, save me and I shall be saved, for thou art my praise. ℟. Thanks be to God.

Short ℟. **Heal my soul, † for I have sinned against thee. Heal. ℣. I said, Lord, be merciful unto me. For I have sinned against thee. Glory. Heal my soul for. ℣. Thou hast been my succour, leave me not. ℟. Neither forsake me, O God of my salvation.**

When the Prayers given above, p. **32**, are said at Prime, then at Tierce, Sext, and Nones is said, kneeling, **Kyrie eleïson. Christe eleïson. Kyrie eleïson. Our Father.** privately. **℣. And lead us not into temptation. ℟. But deliver us from evil. ℣. Turn us again, Lord God of hosts. ℟. Shew us the light of thy countenance, and we shall be whole. ℣. O Christ, arise, help us. ℟. And deliver us for thy name's sake. ℣. O Lord, hear my prayer. ℟. And let my cry come unto thee. ℣. The Lord be with you. ℟. And with thy spirit.**

Let us pray.

Collect for the time.

In Advent, in the Ferial Office, Ant. from the Sunday or the Proper, Lauds.

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Capit. Jerem. 23.

Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. ℟. Thanks be to God.

Short ℟. Come thou and save us,† O Lord God of Hosts. Come. ℣. Shew the light of thy countenance, and we shall be whole. O Lord God. Glory. Come. ℣. The heathen shall fear thy name, O Lord. ℟. And all the kings of the earth thy majesty.

Kyrie eleïson. as above.

During Lent in the Ferial Office, Ant. There are come to us the days of penitence, for the redemption of sins and the salvation of souls.

Capit. Joel 2.

Turn ye to me with all your heart, and with fasting, and with weeping, and with mourning, and rend your heart and not your garments, saith the Lord Almighty. ℟. Thanks be to God.

Short ℟. He hath delivered me† from the snare of the hunter. He hath delivered. ℣. And from the noisome pestilence. From the snare of the hunter. Glory. He hath delivered me. ℣. He shall defend thee under his wings. ℟. And thou shalt be safe under his feathers.

Kyrie eleïson.

In Passion Time in the Ferial Office, Ant. Thou hast judged, O Lord, the cause of my soul, defender of my life, O Lord my God.

Capit. Jerem. 17.

O Lord, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. ℟. Thanks be to God.

Short ℟. Deliver from the sword,† my soul, O God. De-

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liver. ℣. My darling from the power of the dog. My soul, O Lord. Deliver. ℣. Save me from the lion's mouth, O Lord. ℟. And hear me from among the horns of the unicorns. Kyrie eleïson.

During Easter, in the Ferial Office, Ant. Alleluia, alleluia, alleluia, alleluia.

Capit. Rom. 6.

Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. ℟. Thanks be to God.

Short ℟. The Lord is risen from the grave †, Alleluia, alleluia. The Lord. ℣. Who hung for us upon the tree. Alleluia, alleluia. Glory. The Lord. ℣. The Lord is risen indeed, alleluia. ℟. And hath appeared unto Simon, alleluia.

AT SEXT.

℣. O God make speed. as above, page 1.

HYMN.

Rector potens, verax Deus. TONE p. 8.

O God, the Lord of place and time,
  Who orderest all things prudently,
Brightening with beams the opening prime
  And burning in the mid-day sky,

Quench thou the fires of hate and strife,
  The wasting fever of the heart;
From perils guard our feeble life,
  And to our souls thy peace impart.

This grace on thy redeemed confer,
  Father of love, co-equal Son,
And Holy Ghost, the Comforter,
  For ever blessed Three in One. Amen.

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On Sunday, and throughout Easter, Ant. **Alleluia.**

In the Ferial Office throughout the Year, Ant. **Hold thou me up.**

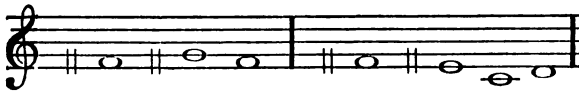
In Advent, Ant. from the Sunday or the Proper, Lauds.

In the Ferial Office, during Lent, Ant. **Let us commend ourselves.**

In Passion Time, Ant. **O my people.**

PSALM.

Defecit in salutare tuum TONE 2



My soul hath longed for thy sal*va*tion : and I have a good hope because *of* thy word.

Mine eyes long sore for thy *word* : saying, O when wilt thou *com*fort me?

For I am become like a bottle in the *smoke* : yet do I not forget *thy* statutes.

How many are the days of thy *serv*ant : when wilt thou be avenged of them that per*se*cute me?

The proud have digged pits for *me* : which are not af*ter* thy law.

All thy commandments are *true* : they persecute me falsely; O be *thou* my help.

They had almost made an end of me upon *earth* : but I forsook not thy *com*mandments.

O quicken me after thy loving-*kind*ness : and so shall I keep the testimonies *of* thy mouth.

O Lord, thy *word* : endureth for ever *in* heaven.

Thy truth also remaineth from one generation to an*oth*er : thou hast laid the foundation of the earth, and it *a*bideth.

They continue this day according to thine ord*i*nance : for all *things* serve thee.

If my delight had not been in thy *law* : I should have perished in *my* trouble.

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I will never forget thy com*mand*ments : for with them thou hast *quicken*ed me.

I am thine, O save *me* : for I have sought thy *com*mandments.

The ungodly laid wait for me to destroy *me* : but I will consider thy tes*ti*monies.

I see that all things come to an *end* : but thy commandment is ex*ceed*ing broad.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

Quomodo dilexi. TONE 2. p. 40.

LORD, what love have I unto thy *law* : all the day long is my stu*dy* in it.

Thou through thy commandments hast made me wiser than mine en*e*mies : for they are ev*er* with me.

I have more understanding than my *teach*ers : for thy testimonies are *my* study.

I am wiser than the *age*d : because I keep thy *com*mandments.

I have refrained my feet from every evil *way* : that I may *keep* thy word.

I have not shrunk from thy *judg*ments : for thou *teach*est me.

O how sweet are thy words unto my *throat* : yea, sweeter than honey un*to* my mouth.

Through thy commandments I get under*stand*ing : therefore I hate all *ev*il ways.

Thy word is a lantern unto my *feet* : and a light un*to* my paths.

I have sworn, and am steadfastly pur*pos*ed : to keep thy right*eous* judgments.

I am troubled above *mea*sure : quicken me, O Lord, according *to* thy word.

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Let the free-will offerings of my mouth please thee, O *Lord* : and teach me *thy* judgments.

My soul is alway in my *hand* : yet do I not for*get* thy law.

The ungodly have laid a snare for *me* : but yet I swerved not from thy *com*mandments.

Thy testimonies have I claimed as mine heritage for *ever* : and why? they are the very joy *of* my heart.

I have applied my heart to fulfil thy statutes *al*way : even un*to* the end.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

Iniquos odio habui. TONE 2. p. 40.

I HATE them that imagine evil *things* : but thy law *do* I love.

Thou art my defence and *shield* : and my trust is *in* thy word.

Away from me, ye *wick*ed : I will keep the commandments *of* my God.

O stablish me according to thy word, that I may *live* : and let me not be disappointed *of* my hope.

Hold thou me up, and I shall be *safe* : yea, my delight shall be ever in *thy* statutes.

Thou hast trodden down all them that depart from thy *stat*utes : for they imagine *but* deceit.

Thou puttest away all the ungodly of the earth like *dross* : therefore I love thy tes*ti*monies.

My flesh trembleth for fear of *thee* : and I am afraid of *thy* judgments.

I deal with the thing that is lawful and *right* : O give me not over unto mine *op*pressors.

Make thou thy servant to delight in that which is *good* : that the proud do *me* no wrong.

Mine eyes are wasted away with looking for thy *health* : and for the word of thy *right*eousness.

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O deal with thy servant according unto thy loving *mer*cy : and teach me *thy* statutes.

I am thy servant, O grant me under*stand*ing : that I may know thy tes*ti*monies.

It is time for thee, Lord, to lay to thine *hand* : for they have de*stroyed* thy law.

For I love thy com*mand*ments : above gold and *pre*cious stone.

Therefore hold I straight all thy com*mand*ments : and all false ways I utter*ly* abhor.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

On Sunday Ant. Alleluia, alleluia, alleluia. During Easter is added another alleluia.

Capit. Gal. 6.

Bear ye one another's burdens, and so fulfil the law of Christ. ℟. Thanks be to God.

Short ℟. O Lord, thy word endureth,† For ever in heaven. O Lord, thy word. ℣. Thy truth also remaineth from one generation to another. For ever in heaven. Glory. O Lord, thy word. ℣. The Lord is my shepherd, therefore can I lack nothing. ℟. He shall feed me in a green pasture.

In the Ferial Office throughout the Year, Ant. Hold thou me up and I shall be safe, O Lord.

Capit. Gal. 6.

Bear ye one another's burdens, and so fulfil the law of Christ. ℟. Thanks be to God.

Short ℟. I will alway give thanks† Unto the Lord. I will alway. ℣. His praise shall ever be in my mouth. Unto he Lord. Glory. I will alway. ℣. The Lord is my shepherd, therefore can I lack nothing. ℟. He shall feed me in a green pasture.

Kyrie eleïson. if the time require it, as at Tierce p. 37.

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In Advent in the Ferial Office, Ant. from the Sunday, or the Proper, Lauds.

Capit. Jer. 23.

In those days Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called, The Lord our righteousness. ℟. Thanks be to God.

Short ℟. Shew us thy mercy, † O Lord. Shew us. ℣. And grant us thy salvation. O Lord. Glory be. Shew us. ℣. Remember me, O Lord, according to the favour that thou bearest unto thy people. ℟. O visit me with thy salvation.

Kyrie eleïson. p. 37.

In Lent, in the Ferial Office, Ant. Let us commend ourselves in much patience, in much fasting, by the armour of righteousness.

Capit. Isaiah 55.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon. ℟. Thanks.

Short ℟. Under his wings † He shall defend thee. Under his wings. ℣. And thou shalt be safe under his feathers. He shall defend thee. Glory. Under his wings. ℣. His faithfulness and truth shall be thy shield and buckler. ℟. Thou shalt not be afraid for any terror by night.

Kyrie eleïson. p. 37.

In Passion Time, in the Ferial Office, Ant. O my people what have I done unto thee, and wherein have I wearied thee? Testify against me.

Capit. Jer. 17.

Let them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed; bring upon them the day of evil and destroy them with double destruction. ℟. Thanks be to God.

Short ℟. From the lion's mouth † O Lord, deliver me. From the lion's mouth. ℣. Thou hast heard me also from

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among the horns of the unicorns. O Lord, deliver me. From the lion's mouth. ℣. O shut not up my soul with the sinners. ℟. Nor my life with the blood-thirsty.

Kyrie eleïson. p. 37.

During Easter, in the Ferial Office, Ant. Alleluia, alleluia, alleluia, alleluia.

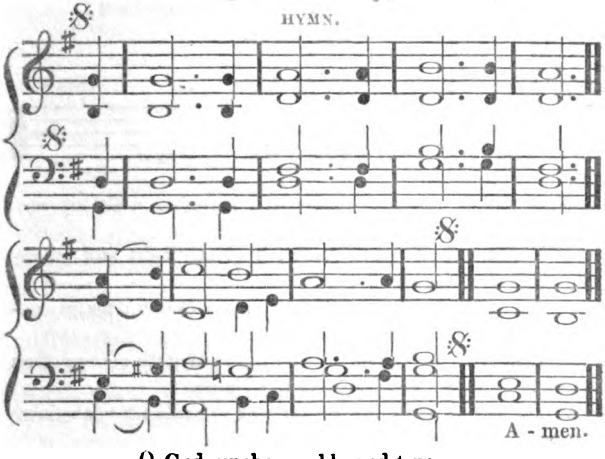
Capit. 1 Cor. 15.

Christ is risen from the dead, and become the first-fruits of them that slept, for since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. ℟. Thanks.

Short ℟. The Lord is risen indeed,† Alleluia, alleluia. The Lord. ℣. And hath appeared unto Simon. Alleluia, alleluia. Glory. The Lord. ℣. Then were the disciples glad, alleluia. ℟. When they saw the Lord, alleluia.

AT NONES.

℣. O God, make speed. as above p. 1.



O God, unchangeable and true;
Of all the life and power;

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Dispensing light in silence through
Every successive hour.

Lord, brighten our declining day
That it may never wane,
Till death, when all things round decay,
Brings back the morn again.

This grace on thy redeemed confer,
Father, co-equal Son,
And Holy Ghost, the Comforter;
Eternal Three in One. Amen.

On Sunday and throughout Easter, Ant. Alleluia.

In the Ferial Office throughout the Year, Ant. O look thou upon me.

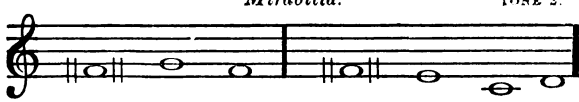
In Advent, Ant. from the Sunday or the Proper, Lauds.

In the Ferial Office during Lent, Ant. By the armour of the righteousness.

In Passion Time, Ant. Shall evil be recompensed?

PSALM.

Mirabilia. TONE 2.



THY testimonies are won*der*ful: therefore doth my *soul* keep them.

When thy word goeth *forth*: it giveth light and understanding unto *the* simple.

I opened my mouth, and drew in my *breath*: for my delight was in thy *com*mandments.

O look thou upon me, and be merciful unto *me*: as thou usest to do unto those that *love* thy Name.

Order my steps in thy *word*: and so shall no wickedness have dominion *o*ver me.

O deliver me from the wrongful dealings of *men*: and so shall I keep thy *com*mandments.

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Shew the light of thy countenance upon thy *ser*vant : and teach me *thy* statutes.

Mine eyes gush out with *water* : because men keep *not* thy law.

Righteous art thou, O *Lord* : and true is *thy* judgment.

The testimonies that thou hast com*mand*ed : are exceeding righ*teous* and true.

My zeal hath even consumed *me* : because mine enemies have forgot*ten* thy words.

Thy word is tried to the ut*ter*most : and thy servant *lov*eth it.

I am small, and of no repu*tat*ion : yet do I not forget thy *com*mandments.

Thy righteousness is an everlasting righ*teous*ness : and thy law *is* the truth.

Trouble and heaviness have taken hold upon *me* : yet is my delight in thy *com*mandments.

The righteousness of thy testimonies is ever*last*ing : O grant me understanding, and *I* shall live.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be*: world without *end*. Amen.

Clamavi in toto corde meo. TONE 2. p. 46.

I call with my whole *heart* : hear me, O Lord, I will keep *thy* statutes.

Yea, even unto thee do I *call* : help me, and I shall keep thy tes*ti*monies.

Early in the morning do I cry unto *thee* : for in thy word *is* my trust.

Mine eyes prevent the night *watch*es : that I might be occupied *in* thy words.

Hear my voice, O Lord, according unto thy loving-*kind*ness : quicken me, according as *thou* art wont.

They draw nigh that of malice persecute *me* : and are far *from* thy law.

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Be thou nigh at hand, O *Lord* : for all thy command*ments* are true.

As concerning thy testimonies, I have known long *since* : that thou hast grounded them *for* ever.

O consider mine adversity, and deliver *me* : for I do not for*get* thy law.

Avenge thou my cause, and deliver *me* : quicken me, according *to* thy word.

Health is far from the un*god*ly : for they regard not *thy* statutes.

Great is thy mercy, O *Lord* : quicken me, as *thou* art wont.

Many there are that trouble me, and persecute *me* : yet do I not swerve from thy tes*ti*monies.

It grieveth me when I see the trans*gres*sors : because they keep *not* thy law.

Consider, O Lord, how I love thy com*mand*ments : O quicken me, according to thy lov*ing*-kindness.

Thy word is true from ever*last*ing : all the judgments of thy righteousness endure for *ev*ermore.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

Principes persecuti sunt. TONE 2. p. 46

Princes have persecuted me without a *cause* : but my heart standeth in awe *of* thy word.

I am as glad of thy *word* : as one that find*eth* great spoils.

As for lies, I hate and abhor *them* : but thy law *do* I love.

Seven times a day do I praise *thee* : because of thy righ*teous* judgments.

Great is the peace that they have who love thy *law* : and they are not offend*ed* at it.

Lord, I have looked for thy saving *health* : and done after thy *com*mandments.

My soul hath kept thy testi*mo*nies : and loved them ex*ceed*ingly.

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I have kept thy commandments and testi*mo*nies : for all my ways are *be*fore thee.

Let my complaint come before thee, O *Lord* : give me understanding, according *to* thy word.

Let my supplication come before *thee* : deliver me, according *to* thy word.

My lips shall speak of thy *praise* : when thou hast taught me *thy* statutes.

Yea, my tongue shall sing of thy *word* : for all thy commandments *are* righteous.

Let thine hand help *me* : for I have chosen thy *com*mandments.

I have longed for thy saving health, O *Lord* : and in thy law is *my* delight.

O let my soul live, and it shall praise *thee* : and thy judgments *shall* help me.

I have gone astray like a sheep that is *lost* : O seek thy servant, for I do not forget thy *com*mandments.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost. As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

On Sunday, Ant. Alleluia, alleluia, alleluia. During Easter is added another alleluia.

Capit. 1 Cor. 6.

Ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's. ℟. Thanks be to God.

Short ℟. I will call with my whole heart, † Hear me, O Lord, I call with. ℣. I will keep thy statutes. Hear me, O Lord. Glory. I call with. ℣. Cleanse thou me, O Lord, from my secret faults. ℟. Keep thy servant also from presumptuous sins.

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In the Ferial Office throughout the Year, Ant. O look thou upon me and be merciful unto me, O Lord.

Capit. 1 Cor. 6.

Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's. ℟. Thanks be to God.

Short ℟. Deliver me, O Lord, † And be merciful unto me. Deliver me, O Lord. ℣. O let my foot stand in the right way. And be merciful unto me. Glory. Deliver me. ℣. Cleanse thou me, O Lord, from my secret faults. ℟. Keep thy servant also from presumptuous sins.

Kyrie eleïson. if it is to be said, as at Tierce, p. 37.

In Advent, in the Ferial Office, Ant. from the Sunday or the Proper, Lauds.

Capit. Isaiah 14.

His time is near to come, and his days shall not be prolonged, for the Lord will have mercy on Jacob, and will yet choose Israel. ℟. Thanks.

Short ℟. The Lord shall arise upon thee, † O Jerusalem, The Lord. ℣. And his glory shall be seen upon thee, O Jerusalem. Glory. The Lord shall arise. ℣. Come, O Lord, tarry not. ℟. And loose the sins of thy people.

Kyrie eleïson, p. 37.

In Lent, in the Ferial Office, Ant. By the armour of the righteousness of the power of God let us commend ourselves in much patience.

Capit. Isaiah 58.

Deal thy bread to the hungry, and bring the poor that are cast out to thy house; when thou seest the naked, cover him; and hide not thyself from thine own flesh. ℟. Thanks be to God.

Short ℟. Thy shield and buckler shall be † His faithfulness and truth. Thy shield. ℣. Thou shalt not be afraid for any terror by night. His faithfulness and truth. Glory. Thy

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shield and buckler shall be his faithfulness and truth. ℣. He shall give his angels charge over thee. ℟. To keep thee in all thy ways.

Kyrie eleïson, p. 37.

In Passion Time, in the Ferial Office, Ant. **Shall evil be recompensed for good? for they have digged a pit for my soul.**

Capit. **Jer. 18.**

Remember that I stood before thee to speak good for them, and to turn away thy wrath from them. ℟. Thanks.

Short ℟. **O shut not up with the sinners † My soul, O Lord. O shut not. ℣. Nor my life with the blood-thirsty. My soul, O Lord. O shut. ℣. Deliver me, O Lord, from the evil man. ℟. And preserve me from the wicked man.**

Kyrie eleïson, p. 37.

During Easter, in the Ferial Office, Ant **Alleluia, alleluia, alleluia, alleluia.**

Capit. **1 Peter 3.**

Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit. ℟. Thanks.

Short ℟. **Then were the disciples glad † Alleluia, alleluia. Then were. ℣. When they saw the Lord. Alleluia, alleluia. Glory. Then were. ℣. Abide with us, O Lord, Alleluia. ℟. For it is towards evening, alleluia.**

MONDAY

AT LAUDS.

℣. **O God make speed.** as above p. 1.

During Easter, the Psalms and Antiphons of Sunday are said, p. 1; the Capit., Hymn, Verse and Ant. for the **Benedictus** are Proper. Through the remainder of the Year, (unless Proper Ants. are appointed) is said the Ant. **Have mercy.**

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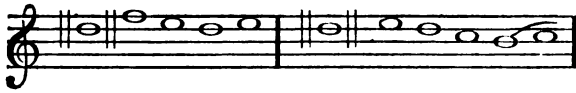
Psalm 51.

Miserere mei, Deus. TONE 7, and see p. 11.



HAVE mercy upon me, O God, after *thy* great goodness: according to the multitude of thy mercies do away *mine* offences.

Wash me throughly from *my* wickedness: and cleanse *me* from my sin.

For I ac*know*ledge my faults: and my sin is ev*er* before me.

Against thee only have I sinned *, and done this *evil* in thy sight: that thou mightest be justified in thy saying *, and clear when *thou* art judged.

Behold, I was shapen *in* wickedness: and in sin hath my mother *con*ceived me.

But lo, thou requirest truth in *the* inward parts: and shalt make me to understand wis*dom* secretly.

Thou shalt purge me with hyssop, and *I* shall be clean: thou shalt wash me, and I shall be *whit*er than snow.

Thou shalt make me hear of *joy* and gladness: that the bones which thou hast bro*ken* may rejoice.

Turn thy *face* from my sins: and put out *all* my misdeeds.

Make me a *clean* heart, O God: and renew a right spi*rit* within me.

Cast me not away *from* thy presence: and take not thy holy *Spir*it from me.

O give me the comfort of *thy* help again: and stablish me with *thy* free Spirit.

Then shall I teach thy ways un*to* the wicked: and sinners shall be conver*ted* unto thee.

Deliver me from blood-guiltiness, O God *, thou that art the *God* of my health: and my tongue shall sing of *thy* righteousness.

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Thou shalt open *my* lips, O Lord : and my mouth *shall* shew thy praise.

For thou desirest no sacrifice, else would *I* give it thee : but thou delightest not in *burnt*-offerings.

The sacrifice of God is a *troub*led spirit : a broken and contrite heart, O God *, shalt *thou* not despise.

O be favourable and gracious *un*to Sion : build thou the walls of *Je*rusalem.

Then shalt thou be pleased with the sacrifice of righteousness *, with the burnt-offerings *and* oblations : then shall they offer young bullocks up*on* thine altar.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

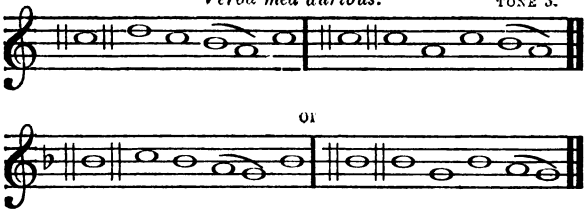
As it was in the beginning, is now, and *ev*er shall be : world with*out* end. Amen.

Ant. Have mercy upon me, O Lord.

Ant. Consider.

PSALM 5.

Verba mea auribus. TONE 3.



PONDER *my* words, O Lord : consider my *me*ditation.

O hearken thou unto the voice of my calling, my *King* and my God : for unto thee will *I* make my prayer.

My voice shalt thou hear *be*times, O Lord : early in the morning will I direct my prayer unto thee, *and* will look up.

For thou art the God that hast no pleasure *in* wickedness : neither shall any *evil* dwell with thee.

Such as be foolish shall not *stand* in thy sight : for thou hatest all them that *work* vanity.

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Thou shalt destroy them *that* speak leasing : the Lord will abhor both the blood-thirsty and *de*ceitful man.

But as for me, I will come into thine house*, even upon the multitude *of* thy mercy : and in thy fear will I worship toward thy *ho*ly temple.

Lead me, O Lord, in thy righteousness, because of *mine* enemies : make thy way plain *be*fore my face.

For there is no faithful*ness* in his mouth : their inward parts are ve*ry* wickedness.

Their throat is an *open* sepulchre : they flat*ter* with their tongue.

Destroy thou them, O God*; let them perish through their own im*a*ginations : cast them out in the multitude of their ungodliness*; for they have rebel*led* against thee.

And let all them that put their trust *in* thee rejoice : they shall ever be giving of thanks, because thou defendest them*; they that love thy name shall be *joy*ful in thee ;

For thou, Lord, wilt give thy blessing un*to* the righteous : and with thy favourable kindness wilt thou defend him *as* with a shield.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ev*er shall be : world with*out* end. Amen.

Ant. Consider my meditation, O Lord.

Ant. O God, thou art my God, early will I seek thee.

Psalm. Deus, Deus meus, as above, p. 3.

Ant. Thine anger is turned.

SONG OF THE PROPHET ISAIAH

Chap. 12.

Confitebor tibi Domine. TONE 3 p. 53.

O Lord, *I* will praise thee : though thou wast angry with me, thine anger is turned away,* and thou *com*fortedst me.

Behold, God is my salvation*; I will trust, and *not* be afraid : for the Lord is my strength and my song*; he also is become *my* salvation.

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Therefore with joy shall *ye* draw water : out of the wells *of* salvation.

And in that day shall ye say,* Praise the Lord, call *upon* his name : declare his doings among the people,* make mention that his name *is* exalted.

Sing unto the Lord; for he hath done *ex*cellent things : this is known *in* all the earth.

Cry out and shout, thou inhabi*tant* of Zion : for great is the Holy One of Israel in *the* midst of thee.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. Thine anger is turned away, and thou comfortedst me.

Ant. O praise the Lord of heaven. Psalm. Laudate Dominum de cœlis, as above p. 6.

The following Capitule is said in the Ferial Office, from the Octave of Pentecost till Advent, and from the Octave of the Epiphany to the first Sunday in Lent. At other times there are Proper Capitules appointed.

Capit. Rom. 13.

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light; let us walk honestly as in the day. ℟. Thanks.

HYMN.

Splendor Paternæ gloriæ. TONE p. 8.

O thou, thy Father's glory-beam,
That forth from Light our light dost bring;
O Light of Light, Light's fountain stream,
Thou Day that biddest day-light spring.

Fall upon us, thou Very Sun,
With brilliance ever-during shine,

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And through our senses cause to run
  The Spirit's ray of Light divine.

Call we with prayers the Father too,
  The Father mighty in his grace,
Whose glory time may not undo;
  May he encroaching sin displace.

May he good works with vigour nerve,
  The ungodly on the jaw-bone smite;
Make rude mishaps from us to swerve:
  Whate'er we purpose, guide aright.

May he our mind direct and rule,
  Be ours unblemished chastity;
Faith ne'er from lack of love be cool,
  Nor baned by wily heresy.

To us may Christ himself be meat,
  Faith be the draught our thirst to slake,
May we for drink, with joy discreet,
  The out-pouring of the Spirit take.

O speed this day then joyously!
  Our modesty be like its morn!
Our faith like bright meridian sky!
  Our mind the thought of twilight scorn.

See dawn its light is moving on,
  Do thou to us a light afford:
Whole in the Father, God the Son;
  And Father, whole within thy Word!

To God the Father glory be,
  And to his First-born only Son;
O Holy Comforter, with thee,
  Now and when time its course hath run. Amen.

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Throughout the Year. ℣. **O satisfy us with thy mercy and that soon.** ℟. **So shall we be glad and rejoice all the days of our life.**

At the Benedictus, Ant. **Blessed be the Lord God of Israel.**

In the Ferial Office during Advent, the Four Ember Seasons, and on Vigils, which are Fasts (except Christmas Eve, and the Vigil and Ember Season of Whitsuntide), after the Ant. of the Benedictus, and at Vespers after the Ant. of the Magnificat, are said the following Prayers, kneeling; at other times they are not said.

Kyrie eleïson. Christe eleïson. Kyrie eleïson. Our Father. privately as far as ℣. **And lead us not into temptation.** ℟. **But deliver us from evil.** ℣. **I said, Lord be merciful unto me.** ℟. **Heal my soul, for I have sinned against thee.** ℣. **Turn thee again, O Lord, at the last.** ℟. **And be gracious unto thy servants.** ℣. **Let thy merciful kindness, O Lord, be upon us.** ℟. **Like as we do put our trust in thee.** ℣. **Let thy priests be clothed with righteousness.** ℟. **And let thy saints sing with joyfulness.** ℣. **O Lord save the king.** ℟. **And hear us what time we call upon thee.** ℣. **O save thy people, and give thy blessing unto thine inheritance.** ℟. **Feed them and set them up for ever.** ℣. **O think upon thy congregation.** ℟. **Whom thou hast purchased and redeemed of old.** ℣. **Peace be within thy walls.** ℟. **And plenteousness within thy palaces.** ℣. **Let us pray for the faithful who are departed.** ℟. **Grant them, O Lord, eternal repose, and may perpetual light shine upon them.** ℣. **May they rest in peace.** ℟. **Amen.** ℣. **For our brethren who are away.** ℟. **My God, save thy servants that put their trust in thee.** ℣. **For the afflicted and for captives.** ℟. **Deliver Israel, O Lord, out of all his troubles.** ℣. **Send them help from the sanctuary.** ℟. **And strengthen them out of Sion.** ℣. **Lord, hear my prayer.** ℟. **And let my cry come unto thee.**

Then follows the Psalm **De profundis** (see Vespers for Wednesday), and at the end the **Gloria.** At Vespers instead of this Psalm is said the Psalm **Miserere,** page 52.

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After the Psalm is said, ℣. **Turn us again, Lord God of hosts.** ℟. **Shew the light of thy countenance, and we shall be whole.** ℣. **Arise, O Christ, help us.** ℟. **And deliver us for thy name's sake.** ℣. **Lord, hear my prayer.** ℟. **And let my cry come unto thee.** ℣. **The Lord be with you.** ℟. **And with thy Spirit.**

Proper Collect.

Then follows the

COMMEMORATION

OF THE CROSS

Said from the Octave of the Epiphany till Passion Sunday, and from the Octave of Whitsunday, till Advent, only in the Ferial Office; but then, whether the above Prayers are said or not.

At Lauds and Vespers, Ant. **By the sign of the Cross, deliver us from our enemies, O our God.** ℣. **Let all the world worship thee.** ℟. **Sing of thee, and praise thy name, O Lord.**

Let us pray. Collect.

Keep us, we beseech thee O Lord, in perpetual peace, whom thou hast vouchsafed to purchase by the wood of the holy Cross.

But during the Easter Season, from the Monday after Low Sunday till the Ascension, as well in the Proper Office for the Season as in the Office for Saints (except on Double Festivals and within an Octave), the Commemoration is as follows:

At Vespers, Ant. **He who endured the Holy Cross hath broken hell in pieces, he is girded about with power, on the third day he rose again, alleluia.**

At Lauds, Ant. **He that was crucified is risen from the dead, and hath redeemed us, alleluia, alleluia.**

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℣. **Tell ye among the people, alleluia.** ℟. **That the Lord from the wood is King, alleluia.**

Let us pray. Collect.

O God who wouldest have thy Son endure the shame of the Cross for us, that thou mightest drive out from us the power of the enemy; grant to us thy servants, that we may attain to the grace of the resurrection, through the same our Lord.

COMMEMORATION

OF PEACE,

Said daily from the Octave of the Epiphany till Passion Sunday, and from the Octave of Whitsunday till Advent, except on Double Festivals, and within an Octave.

At Vespers and Lauds, Ant. **Give peace in our time, O Lord, because there is none other that fighteth for us but only thou, O God.**

℣. **Peace be within thy walls.** ℟. **And plenteousness within thy palaces.**

Let us pray. Collect.

O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through our Lord.

℣. **The Lord be with you.** ℟. **And with thy spirit.** ℣. **Let us bless the Lord.** ℟. **Thanks be to God.** ℣. **May the souls of the faithful through God's mercy rest in peace.** ℟. **Amen.**

Then is said privately **Our Father.**

Thus ends the Office, unless another Hour immediately follow, for then, **Our Father.** is said only once, namely, at the beginning of the Hour which follows.

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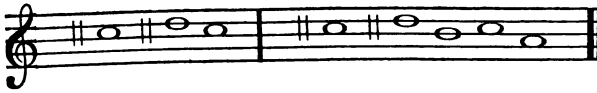
TUESDAY

AT LAUDS.

Ant. Blot out, O Lord, my iniquity. Psalm Miserere, p. 52.
Ant. The help.

Psalm 43.

Judica me, Deus TONE 5



GIVE sentence with me, O God,* and defend my cause against the ungodly *peo*ple : O deliver me from the deceitful *and* wicked man.

For thou art the God of my strength, why hast thou put me from *thee* : and why go I so heavily, while the enemy *op*presseth me?

O send out thy light and thy truth, that they may lead *me* : and bring me unto thy holy hill, and *to* thy dwelling.

And that I may go unto the altar of God,* even unto the God of my joy and *glad*ness : and upon the harp will I give thanks unto thee, *O* God, my God.

Why art thou so heavy, O my *soul* : and why art thou so disquiet*ed* within me?

O put thy trust in *God* : for I will yet give him thanks, which is the help of my count*enance* and my God.

Glory be to the Father and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. The help of my countenance, and my God.

Ant. Early will I seek thee, O God. Psalm Deus, Deus meus, p. 3.

Ant. All the days.

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Song of Hezekiah.

Isaiah 38.

Ego dixi : in dimidio. TONE 3.

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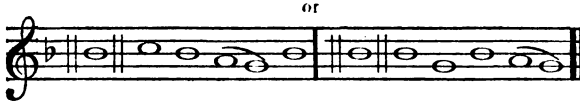

I SAID in the cutting off of my days, I shall go to the *gates* of the grave : I am deprived of the resi*due* of my years.

I said, I shall not see the Lord, even the Lord in the land *of* the living : I shall behold man no more with the inhabit-*ants* of the world.

Mine age is departed, and is removed from me as *a* shepherd's tent : I have cut off like a weaver my life;* he will cut me off with pining sickness;* from day even to night wilt thou make *an* end of me.

I reckoned till morning, that, as a lion,* so will he *break* all my bones : from day even to night wilt thou make *an* end of me.

Like a crane or a swallow, so *did* I chatter : I did mourn as a dove; mine eyes fail with looking upward;* O Lord, I am oppressed; un*der*take for me.

What shall I say? he hath both spoken unto me;* and him*self* hath done it : I shall go softly all my years in the bitter*ness* of my soul.

O Lord, by these things men live,* and in all these things is the life *of* my spirit : so wilt thou recover me, and *make* me to live.

Behold, for peace I had *great* bitterness : but thou hast in love to my soul delivered it from the pit of corruption*; for thou hast cast all my sins *be*hind thy back.

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For the grave cannot praise thee, death cannot *cel*ebrate thee : they that go down into the pit cannot *hope* for thy truth.

The living, the living, he shall praise thee, as *I* do this day : the father to the children shall *make* known thy truth.

The Lord was ready to save me : therefore we will sing my songs to the stringed instruments* all the days of our life in the *house* of the Lord.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. All the days of our life, save us, O Lord.

Ant. All ye Angels of his, praise the Lord of heaven.

Psalm, Laudate Dominum de cœlis, p. 6.

Capit. The night is far spent. p. 55.

HYMN.

Ales diei nuntius. TONE p. 8.

With tidings of approaching light
  Day's messenger lifts up his song,
And from our minds dispelling night
  Christ bids us our new life prolong.

Take up thy bed, he seems to cry,
  To each by sickly sleep unmanned,
Chaste, at thy post, in purity
  Be watching : lo, I am at hand.

Awake we Jesus with our strains,
  Like weeping, praying, Nazarites ;
For busy prayer hearts clear of stains
  To ever-wakefulness invites.

Do thou thyself shake off our sleep,
  Thou, Christ, undo the gyves of night,
Unclench such sins as still may keep
  Their grasp, by fresh supply of light.

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To God the Father glory be,
And to his First-born, only Son;
O Holy Comforter, with thee,
Now and when time its course hath run. Amen.

℣. O satisfy us with thy mercy and that soon. ℟. So shall we be glad and rejoice all the days of our life.

At the Benedictus, Ant. The Lord hath raised up for us a horn of salvation in the house of his servant David.

The Prayers, if they are to be said, are given at p. 57.

WEDNESDAY

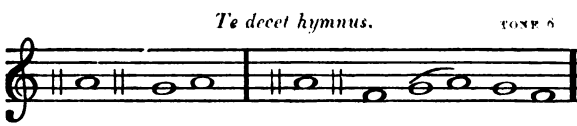
AT LAUDS.

Ant. Wash me throughly from my wickedness, O Lord. Psalm, Miserere, p. 52.

Ant. Thou, O God.

PSALM 65.

Te decet hymnus. TONE 6



THOU, O God, art praised in *Si*on : and unto thee shall the vow be performed in *Je*rusalem.

Thou that hearest the *praye*r : unto thee *shall* all flesh come.

My misdeeds prevail *against* me : O be thou merciful *unto* our sins.

Blessed is the man, whom thou choosest, and receivest un*to* thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house,* even of thy *ho*ly temple.

Thou shalt shew us wonderful things in thy righteousness,* O God of our sal*va*tion : thou that art the hope of all the ends of the earth,* and of them that remain *in* the broad sea.

Who in his strength setteth fast the *moun*tains : and is girded a*bout* with power.

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Who stilleth the raging of *the* sea : and the noise of his waves, and the madness *of* the people.

They also that dwell in the uttermost parts of the earth shall be afraid at thy *to*kens : thou that makest the outgoings of the morning and even*ing* to praise thee.

Thou visitest the earth, and bless*est* it : thou makest it *ve*ry plenteous.

The river of God is full of *wa*ter : thou preparest their corn, for so thou provid*est* for the earth.

Thou waterest her furrows, thou sendest rain into the little valleys *there*of : thou makest it soft with the drops of rain, and blessest the *in*crease of it.

Thou crownest the year with thy *good*ness : and thy *clouds* drop fatness.

They shall drop upon the dwellings of the wild*er*ness : and the little hills shall rejoice *on* every side.

The folds shall be full *of* sheep : the valleys also shall stand so thick with corn, that they *shall* laugh and sing.

Glory be to the Father, and to *the* Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever *shall* be : world with*out* end. Amen.

Ant. Thou, O God, art praised in Sion.

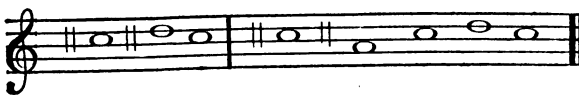
Ant. My lips shall praise thee, as long as I live. Psalm. Deus, Deus meus, p. 3.

Ant. The Lord shall judge.

SONG OF HANNAH.

1 Sam. 2.

Exultavit cor meum. TONE 8, 2nd ending.



MY heart rejoiceth in the Lord, mine horn is exalted in the *Lord* : my mouth is enlarged over mine enemies;* because I rejoice in *thy* salvation.

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There is none holy as the *Lord* : for there is none beside thee;* neither is there any *rock* like our God.

Talk no more so exceeding proudly;* let not arrogancy come out of your *mouth* : for the Lord is a God of knowledge, and by him a*ctions* are weighed.

The bows of the mighty men are *bro*ken : and they that stumbled are *girde*d with strength.

They that were full have hired out themselves for bread;* and they that were hungry *cease*d : so that the barren hath born seven;* and she that hath many children* is *wax*ed feeble.

The Lord killeth, and maketh *a*live : he bringeth down to the grave, *and* bringeth up.

The Lord maketh poor, and maketh *rich* : he bringeth low, *and* lifteth up.

He raiseth up the poor out of the dust,* and lifteth up the beggar from the dunghill,* to set them among princes,* and to make them inherit the throne of *glo*ry : for the pillars of the earth are the Lord's,* and he hath set the *world* upon them.

He will keep the feet of his saints,* and the wicked shall be silent in *dark*ness : for by strength shall *no* man prevail.

The adversaries of the Lord shall be broken to pieces;* out of heaven shall he thunder upon *them* : the Lord shall judge the ends of the earth;* and he shall give strength unto his king,* and exalt the horn of *his* anointed.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. The Lord shall judge the ends of the earth.

Ant. All ye heavens praise the Lord. Psalm. Laudate Dominum de cœlis, p. 6.

Capit. The night, p. 55.

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HYMN.

Nox et tenebræ et nubila. TONE p. 8.

Night's wildering gloom is chased away,
And grey-clad morn spreads o'er the sky;
Light heraldeth the op'ning day,
Christ is at hand, drear darkness fly!

Cleft by the piercing solar beam,
The darkness of the night is rent;
Its wonted hues o'er nature stream,
With rays of glitt'ring light besprent.

We would know thee, O Lord, alone,
Thee with chaste mind and guileless heart,
We pray with tears and solemn tone
Thyself, to rule our thoughts, impart.

Whate'er sin's dye hath overspread,
And needs thy light of cleansing fire,
There may thy looks of grace be shed,
Light of the Saints and Angel-choir.

To God the Father glory be,
And to his First-born only Son;
O Holy Comforter, with thee,
Now and when time its course hath run. Amen.

℣. O satisfy us with thy mercy, and that soon. ℟. So shall we rejoice and be glad all the days of our life.

At the Benedictus. Ant. From the hands of all them that hate us, save us, O Lord.

The Prayers, if they are to be said, are given at p. 57.

THURSDAY

AT LAUDS.

Ant. Against thee only have I sinned; O Lord, have mercy on me. Psalm, Miserere, p. 52.

Ant. O Lord.

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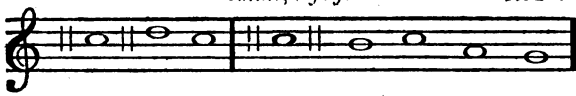
Psalm 90.

Domine, refugium. TONE 8.



Lord, thou hast been our *refuge* : from one generation *to* another.

Before the mountains were brought forth,* or ever the earth and the world were *made* : thou art God from everlasting, and *world* without end.

Thou turnest man to de*struc*tion : again thou sayest, Come again, ye *chil*dren of men.

For a thousand years in thy sight are but as yes*ter*day : seeing that is past as a *watch* in the night.

As soon as thou scatterest them they are even as a *sleep* : and fade away sudden*ly* like the grass.

In the morning it is green, and grow*eth* up : but in the evening it is cut down, dried up, *and* withered.

For we consume away in thy dis*pleas*ure : and are afraid at thy wrathful *in*dignation.

Thou hast set our misdeeds before *thee* : and our secret sins in the light of *thy* countenance.

For when thou art angry all our days are *gone* : we bring our years to an end, as it were a *tale* that is told.

The days of our age are three-score years and ten ;* and though men be so strong* that they come to fourscore *years* : yet is their strength then but labour and sorrow,* so soon passeth it away, *and* we are gone.

But who regardeth the power of thy *wrath* : for even thereafter as a man feareth, so is *thy* displeasure.

So teach us to number our *days* : that we may apply our hearts *un*to wisdom.

Turn thee again, O Lord, at the *last* : and be gracious un*to* thy servants.

O satisfy us with thy mercy, and that *soon* : so shall we rejoice and be glad all the *days* of our life.

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Comfort us again now after the time that thou hast plagued *us* : and for the years wherein we have suffered *ad*versity.

Shew thy servants thy *work* : and their chil*dren* thy glory.

And the glorious Majesty of the Lord our God be upon *us* : prosper thou the work of our hands upon us, * O prosper thou *our* handy-work.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. O Lord, thou hast been our refuge.

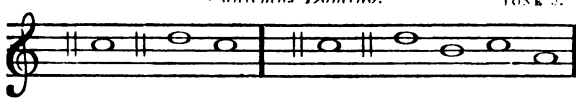
Ant. When I am waking, I will think upon thee. Psalm. Deus, Deus meus, p. 3.

Ant. I will sing.

SONG OF MOSES.

Exod. 15.

Cantemus Domino. TONE 5.



I WILL sing unto the Lord, * for he hath triumphed glori*ous*ly : the horse and his rider hath he thrown *into* the sea.

The Lord is my strength and song, * and he is become my sal*va*tion : he is my God, and I will prepare him an habitation ;* my father's God, and I *will* exalt him.

The Lord is a man of *war* : the *Lord* is his name.

Pharaoh's chariots and his host * hath he cast into the *sea* : his chosen captains are drowned *in* the Red sea.

The depths have covered *them* : they sank into the bot*tom* as a stone.

Thy right hand, O Lord, is become glorious in *pow*er : thy right hand, O Lord, hath dashed in pieces *the* enemy.

And in the greatness of thine excellency * thou hast overthrown them that rose up against *thee* : thou sentest forth thy wrath,* which consumed *them* as stubble.

And with the blast of thy nostrils * the waters were gathered

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together,* the flood stood upright as an *heap* : and the depths were congealed in the *heart* of the sea.

The enemy said, I will pursue,* I will overtake, I will divide the *spoil* : my lust shall be satisfied upon them ;* I will draw my sword, my hand *shall* destroy them.

Thou didst blow with thy wind,* the sea covered *them* : they sank as lead in the *migh*ty waters.

Who is like unto thee, O Lord, among the *gods* : who is like thee, glorious in holiness,* fearful in praises, *do*ing wonders ?

Thou stretchedst out thy right *hand* : the earth *swal*lowed them.

Thou in thy mercy hast led forth the people* which thou hast re*deem*ed : thou hast guided them in thy strength* unto thy holy *ha*bitation.

The people shall hear, and be *a*fraid : sorrow shall take hold on the inhabitants of *Pa*lestina.

Then the dukes of Edom shall be a*maz*ed : the mighty men of Moab* trembling shall take hold upon them ;* all the inhabitants of Canaan *shall* melt away.

Fear and dread shall fall upon *them* : by the greatness of thine arm* they shall be as still as a stone ;* till thy people pass over, O Lord,* till the people pass over,* which thou *hast* purchased.

Thou shalt bring them in, and plant them* in the mountain of thine inher*it*ance : in the place, O Lord,* which thou hast made for thee to dwell in,* in the Sanctuary, O Lord,* which thy hands have *e*stablished.

The Lord shall *reign* : for ev*er* and ever.

For the horse of Pharaoh went in with his chariots* and with his horsemen into the sea,* and the Lord brought again* the waters of the sea upon *them* : but the children of Israel went on dry land* in the *midst* of the sea.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

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Ant. I will sing unto the Lord gloriously.

Ant. In his holiness, praise the Lord. Psalm. Laudate Dominum de cœlis, p. 6.

Capit. The night. p. 55.

HYMN.

Lux ecce surgit aurea. TONE p. 8.

See where the morning's golden ray
Chases night's livid gloom away;
No more bewilder'd must we tread
Where darkling paths to downfall lead.

Now may the light sweet calm impart,
Pure like itself refine each heart,
Our lips no word of hidden guile,
No dark intent our thoughts defile.

So may the day be sped; our tongue
No falsehood know, our hands no wrong;
From wanton gaze our eyes refrain,
No guilt our body's temple stain.

One dwells above, whose eye descries
Our inmost thoughts or e'er they rise;
He ever watcheth at our side
From early prime till eventide.

To God the Father glory be,
And to his First-born only Son;
O Holy Comforter, with thee,
Now and when time its course hath run. Amen.

℣. O satisfy us with thy mercy, and that soon. ℟. So shall we be glad and rejoice all the days of our life.

At the Benedictus, Ant. In holiness let us serve the Lord, and he shall deliver us from our enemies.

The Prayers, if they are to be said, are given at p. 57.

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FRIDAY

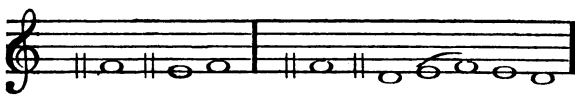
AT LAUDS.

Ant. With thy free spirit stablish me, my God. Psalm, Miserere, p. 52.

Ant. For thy truth.

Psalm 143.

Domine exaudi. TONE 6.



Hear my prayer, O Lord, and consider my de*si*re : hearken unto me for thy truth and *right*eousness' sake.

And enter not into judgment with thy *serv*ant : for in thy sight shall no man living *be* justified.

For the enemy hath persecuted my soul,* he hath smitten my life down to *the* ground : he hath laid me in the darkness,* as the men that *have* been long dead.

Therefore is my spirit vexed with*in* me : and my heart within me *is* desolate.

Yet do I remember the time past,* I muse upon all *thy* works : yea, I exercise myself in the *works* of thy hands.

I stretch forth my hands un*to* thee : my soul gaspeth unto thee as *a* thirsty land.

Hear me, O Lord, and that soon,* for my spirit wax*eth* faint : hide not thy face from me,* lest I be like unto them that go down *into* the pit.

O let me hear thy loving kindness betimes in the morning,* for in thee is *my* trust : shew thou me the way that I should walk in,* for I lift up my *soul* unto thee.

Deliver me, O Lord, from mine enemies : for I flee unto *thee* to hide me.

Teach me to do the thing that pleaseth thee, for thou art *my* God : let thy loving Spirit lead me forth into the land *of* righteousness.

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Quicken me, O Lord, for thy *name's* sake : and for thy righteousness' sake bring my soul *out* of trouble.

And of thy goodness slay mine enemies : and destroy all them that vex my soul ;* for I *am* thy servant.

Glory be to the Father and to *the* Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever *shall* be : world with*out* end. Amen.

Ant. For thy truth's sake, hear me, O Lord.

Ant. Shew the light, O Lord, of thy countenance upon us.

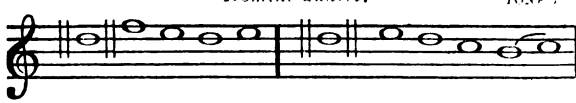
Psalm. Deus, Deus meus, p. 3.

Ant. O Lord.

SONG OF HABAKKUK.

Chap. 3.

Domine audivi. TONE 7



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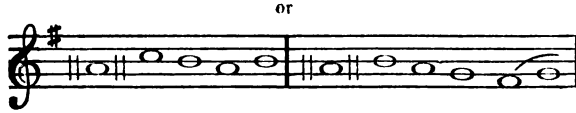

O LORD, I have heard thy speech, *and* was afraid : O Lord, revive thy work in the midst of the years,* in the midst of the years make known ;* in wrath re*mem*ber mercy.

God came from Teman,* and the Holy One *from* mount Paran : his glory covered the heavens, and the earth was *full* of his praise.

And his brightness was as the light ;* he had horns coming *out* of his hand : and there was the hiding *of* his power.

Before him went *the* pestilence : and burning coals went *forth* at his feet.

He stood, and measured the earth ;* he beheld, and drove asunder the nations ; * and the everlasting mountains *were*

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scattered : the perpetual hills did bow ;* his ways are *ever*-lasting.

I saw the tents of Cushan *in* affliction : and the curtains of the land of Midi*an* did tremble.

Was the Lord displeased against the rivers ?* was thine anger a*gainst* the rivers : was thy wrath against the sea,* that thou didst ride upon thine horses * and thy chariots *of* salvation.

Thy bow was made quite naked,* according to the oaths of the tribes,* *even* thy word : thou didst cleave the *earth* with rivers.

The mountains saw thee, *and* they trembled : the over-flowing of the water passed by ;* the deep uttered his voice,* and lifted up *his* hands on high.

The sun and moon stood still in their *ha*bitation : at the light of thine arrows they went,* and at the shining of thy *glit*tering spear.

Thou didst march through the land in *in*dignation : thou didst thresh the heath*en* in anger.

Thou wentest forth for the salvation of thy people,* even for salvation with *thine* anointed : thou woundedst the head out of the house of the wicked,* by discovering the foundation *un*to the neck.

Thou didst strike through with his staves * the head of *his* villages : they came out as a whirlwind to scatter me ;* their rejoicing was to devour the *poor* secretly.

Thou didst walk through the sea *with* thine horses : through the heap *of* great waters.

When I heard, my belly trembled ;* my lips quiver*ed* at the voice : rottenness entered into my bones, and I trembled in myself,* that I might rest in the day of trouble ;* when he cometh up unto the people,* he will invade *them* with his troops.

Although the fig-tree shall not blossom,* neither shall fruit be in the vines ;* the labour of the olive shall fail,* and the fields *shall* yield no meat : the flock shall be cut off from the fold,* and there shall be no *herd* in the stalls.

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Yet I will *rejoice* in the Lord : I will joy in the God of *my* salvation.

The Lord God is my strength,* and he will make my feet like hind's feet,* and he will make me to walk upon *mine* high places : To the chief singer on my string*ed* instruments.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost,

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. O Lord, I have heard thy speech, and was afraid.

Ant. In the cymbals of dances, upon the strings and pipe, praise the Lord. Psalm, Laudate Dominum de cœlis, p. 6.

Capit. The night. p.55.

HYMN.

Æterna cœli gloria. TONE p. 8.

Eternal Lord, thine Angels' crown,
  Blest anchor of our fallen state,
Of God most High the only Son,
  And Child of the Immaculate.

Give thy right hand the while we wake,
  Our hearts with sober freshness raise,
Burning their sacrifice to make
  Of thankful homage to thy praise.

Before the breaking day-star's beams,
  Melt in the east the shades of night;
O while the sun's bright herald gleams,
  May we too shine with holy light.

May it on all our senses rest,
  And scare the night wherein we dwell;
By it, each moment, may our breast
  Once purged from sin be guarded well.

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May Faith's firm roots at early prime
  Deep in our heart of hearts descend,
Then Hope's glad voice in concert chime,
  And Love wherein all graces end.

To God the Father glory be,
  And to his First-born only Son;
O Holy Comforter, with thee,
  Now and when time its course hath run. Amen.

℣. O satisfy us with thy mercy, and that soon. ℟. So shall we be glad, and rejoice all the days of our life.

At the Benedictus, Ant. Through the tender mercy of our God, the Day-spring from on high hath visited us.

The Prayers, if they are to be said, are given at p. 57.

SABBATH

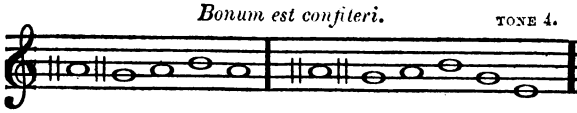
AT LAUDS.

Ant. O be favourable and gracious, O Lord. Psalm, Miserere, p. 52.

Ant. It is a good thing.

PSALM 92.

Bonum est confiteri. TONE 4.



IT is a good thing to give thanks un*to* the Lord : and to sing praises unto thy *name*, O most Highest.

To tell of thy loving-kindness early *in* the morning : and of thy truth *in* the night-season.

Upon an instrument of ten strings, and up*on* the lute : upon a loud instrument, *and* upon the harp.

For thou, Lord, hast made me glad *through* thy works : and I will rejoice in giving praise * for the operations of thy hands.

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O Lord, how glorious *are* thy works : thy *thoughts* are very deep.

An unwise man doth not well consider this : and a fool doth *not* understand it.

When the ungodly are green as the grass,* and when all the workers of wicked*ness* do flourish : then shall they be destroyed for ever;* but thou, Lord, art the most High*est* for evermore.

For lo, thine enemies, O Lord,* lo, thine ene*mies* shall perish : and all the workers of wickedness *shall* be destroyed.

But mine horn shall be exalted* like the horn of *an* unicorn : for I am anoint*ed* with fresh oil.

Mine eye also shall see his lust of *mine* enemies : and mine ear shall hear his desire of the wicked* that a*rise* up against me.

The righteous shall flourish *like* a palm-tree : and shall spread abroad like a ce*dar* in Libanus.

Such as are planted in the house *of* the Lord : shall flourish in the courts of *the* house of our God.

They also shall bring forth more fruit *in* their age : and shall be *fat* and well-liking.

That they may shew how true the Lord *my* strength is : and that there is no un*right*eousness in him.

Glory be to the Father, and *to* the Son : and *to* the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world *with*out end. Amen.

Ant. It is a good thing to give thanks unto the Lord.

Ant. Let all the ends of the earth fear the Lord. Psalm, Deus, Deus meus, p. 3.

Ant. Ascribe ye greatness.

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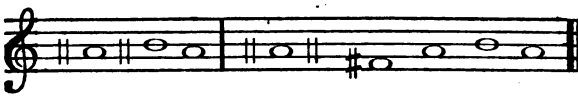
Song of Moses.

Deut. 32.

Audite cœli. TONUS 8, 2nd ending, p. 64.



GIVE ear, O ye heavens, and I will *speak* : and hear, O earth, the *words* of my mouth.

My doctrine shall drop as the rain,* my speech shall distil as the *dew* : as the small rain upon the tender herb,* and as the showers *up*on the grass.

Because I will publish the name of the *Lord* : ascribe ye greatness *un*to our God.

He is the Rock, his work is perfect;* for all his ways are *judg*ment : a God of truth and without iniquity,* just *and* right is he.

They have corrupted themselves,* their spot is not the spot of his *chil*dren : they are a perverse and crooked *gen*eration.

Do ye thus requite the Lord, O foolish people, and *un*wise : is not he thy father that hath bought thee?* hath he not made thee, and *estab*lished thee?

Remember the days of old,* consider the years of many gene*ra*tions : ask thy father, and he will shew thee;* thy elders, and *they* will tell thee.

When the most High divided to the nations their inheritance,* when he separated the sons of *A*dam : he set the bounds of the people* according to the number of the children *of* Israel.

For the Lord's portion is his *peo*ple : Jacob is the lot of his *in*heritance.

He found him in a desert land,* and in the waste howling wil*der*ness : he led him about, he instructed him,* he kept him as the ap*ple* of his eye.

As an eagle stirreth up her nest,* fluttereth over her

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young,* spreadeth abroad her *wings* : taketh them, beareth *them* on her wings.

So the Lord alone did lead *him* : and there was no *strange* god with him.

He made him ride on the high places of the earth,* that he might eat the increase of the *fields* : and he made him to suck honey out of the rock,* and oil out of *the* flinty rock.

Butter of kine, and milk of sheep,* with fat of lambs, and rams of the breed of Bashan,* and goats, with the fat of kidneys of *wheat* : and thou didst drink the pure *blood* of the grape.

But Jeshurun waxed fat, and *kick*ed : thou art waxen fat, thou art grown thick,* thou art covered with fatness ;* then he forsook God which made him,* and lightly esteemed the Rock of *his* salvation.

They provoked him to jealousy with strange *gods* : with abominations provoked they *him* to anger.

They sacrificed unto devils, not to *God* : to gods whom they knew not,* to new gods that came newly up,* whom your fa*thers* feared not.

Of the Rock that begat thee thou art un*mind*ful : and hast forgotten God *that* formed thee.

And when the Lord saw it, he abhorred *them* : because of the provoking of his sons, and *of* his daughters.

And he said, I will hide my face from them,* I will see what their end shall *be* : for they are a very froward generation,* children in *whom* is no faith.

They have moved me to jealousy* with that which is not God ;* they have provoked me to anger with their vanities : and I will move them to jealousy* with those that are not a people ;* I will provoke them to anger with a *fool*ish nation.

For a fire is kindled in mine anger,* and shall burn unto the lowest *hell* : and shall consume the earth with her increase,* and set on fire the foundations *of* the mountains.

I will heap mischiefs upon *them* : I will spend mine arr*ows* upon them.

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They shall be burnt with hunger,* and devoured with burning heat,* and with bitter de*struc*tion : I will also send the teeth of beasts upon them,* with the poison of ser*pents* of the dust.

The sword without, and terror within,* shall destroy both the young man and the *virg*in : the suckling also with the *man* of grey hairs.

I said, I would scatter them into *cor*ners : I would make the remembrance of them to cease* *from* among men.

Were it not that I feared the wrath of the enemy,* lest their adversaries should behave themselves *strange*ly : and lest they should say, Our hand is high,* and the Lord hath *not* done all this.

For they are a nation void of *coun*sel : neither is there any under*stand*ing in them.

O that they were wise, that they understood *this* : that they would consider *their* latter end!

How should one chase a thousand,* and two put ten thousand to *flight* : except their Rock had sold them,* and the Lord *had* shut them up?

For their rock is not as our *Rock* : even our enemies themselves *be*ing judges.

For their vine is of the vine of Sodom,* and of the fields of G*omor*rah : their grapes are grapes of gall,* their clus*ters* are bitter.

Their wine is the poison of *drag*ons : and the cruel *ven*om of asps.

Is not this laid up in store with *me* : and sealed up a*mong* my treasures?

To me belongeth vengeance, and recompense;* their foot shall slide in due *time* : for the day of their calamity is at hand,* and the things that shall come up*on* them make haste.

For the Lord shall judge his people,* and repent himself for his *serv*ants : when he seeth that their power is gone,* and there is none *shut* up, or left.

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And he shall say, Where are their *gods* : their rock in *whom* they trusted.

Which did eat the fat of their sacrifices,* and drank the wine of their drink of*fer*ings : let them rise up and help you, and be *your* protection.

See now that I, even I, am he,* and there is no god with *me* : I kill, and I make alive ;* I wound, and I heal ;* neither is there any that can deliver *out* of my hand.

For I lift up my hand to *heaven* : and say, I *live* for ever.

If I whet my glittering sword,* and mine hand take hold on *judg*ment : I will render vengeance to mine enemies,* and will reward *them* that hate me.

I will make mine arrows drunk with blood,* and my sword shall devour *flesh* : and that with the blood of the slain and of the captives,* from the beginning of revenges upon *the* enemy.

Rejoice, O ye nations, with his *peo*ple : for he will avenge the blood of his servants,* and will render vengeance to his adversaries,* and will be merciful unto his land, and *to* his people.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. Ascribe ye greatness unto our God.

Ant. Upon the well-tuned cymbals, praise the Lord. Psalm Laudate Dominum de cœlis, p. 6.

Capit. The night. p. 55.

HYMN.

Aurora jam spargit polum. TONE p. 8.

With checkered dawn the heavens glow,
Day gently glides o'er earth below ;
As boundeth forth the shaft of light
Sin's wiles be scattered with the night.

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Be night's illusions banished far,
And thoughts that with the Spirit war
Melt quite away, as darkness grim
Retreats before the morning beam.

So may the morn, 'gainst which we pray
Prostrate for help, in that last day,
On us in floods of glory stream,
Thus greeted with our matin hymn:

To God the Father glory be,
And to his First-born only Son;
O Holy Comforter, with thee,
Now and when time its course hath run. Amen.

℣. **O satisfy us with thy mercy, and that soon.** ℟. **So shall we be glad and rejoice all the days of our life.**

At the Benedictus, Ant. **Give light, O Lord, to them that sit in darkness, and guide our feet into the way of peace, O God of Israel.**

The Prayers, if they are to be said, are given at p. **57.**

SUNDAY
AT VESPERS.

℣. **O God make speed.** as above, p. **1.**

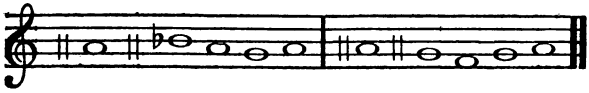
Ant. **The Lord said.**

During Easter, Ant. **Alleluia.** under which one Ant. all the Vesper Psalms are said, both in the Sunday and Ferial Office.

The following Psalms, unless otherwise stated, are said also on Festivals, with the exception of the last, as noted below.

PSALM 110.

Dixit Dominus. TONE 1.



THE **Lord said** *unto* **my Lord : sit thou on my right hand until I make thine ene***mies* **thy footstool.**

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The Lord shall send the rod of thy power *out* of Sion : be thou ruler, even in the midst among *thine* enemies.

In the day of thy power shall the people offer thee free-will offerings with an *ho*ly worship : the dew of thy birth is of the womb *of* the morning.

The Lord sware, and *will* not repent : Thou art a Priest for ever after the order of *Mel*chisedech.

The Lord up*on* thy right hand : shall wound even kings in the *day* of his wrath.

He shall judge among the heathen ;* he shall fill the places with *the* dead bodies : and smite in sunder the heads over *di*vers countries.

He shall drink of the *brook* in the way : therefore shall he *lift* up his head.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now and *ever* shall be : world with*out* end. Amen.

Ant. The Lord said unto my Lord, Sit thou on my right hand.

Ant. True.

PSALM 111.

Confitebor tibi. TONE 1, p. 81.

I WILL give thanks unto the Lord *with* my whole heart : secretly among the faithful, and in the *con*gregation.

The works of *the* Lord are great : sought out of all them that have *plea*sure therein.

His work is worthy to be praised, and *had* in honour : and his righteousness endur*eth* for ever.

The merciful and gracious Lord hath so done his *mar*vellous works : that they ought to be had *in* remembrance.

He hath given meat unto *them* that fear him : he shall ever be mindful of *his* covenant.

He hath shewed his people the pow*er* of his works : that he may give them the heritage *of* the heathen.

The works of his hands are veri*ty* and judgment : all his com*mand*ments are true.

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They stand fast for ever and ever : and are done in truth *and* equity.

He sent redemption un*to* his people : he hath commanded his covenant for ever ;* holy and rev*erend* is his name.

The fear of the Lord is the begin*ning* of wisdom : a good understanding have all they that do thereafter ;* the praise of it endur*eth* for ever.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. True are all his commandments, they stand fast for ever and ever.

Ant. In his commandments.

PSALM 112.

Beatus vir. TONE 1, p. 81.

BLESSED is the man that *fear*eth the Lord : he hath great delight in *his* commandments.

His seed shall be migh*ty* upon earth : the generation of the faithful *shall* be blessed.

Riches and plenteousness shall *be* in his house : and his righteousness endur*eth* for ever.

Unto the godly there ariseth up light *in* the darkness : he is merciful, lov*ing*, and righteous.

A good man is merci*ful*, and lendeth : and will guide his words *with* discretion.

For he shall nev*er* be moved : and the righteous shall be had in everlast*ing* remembrance.

He will not be afraid of any *evil* tidings : for his heart standeth fast, and believ*eth* in the Lord.

His heart is established, *and* will not shrink : until he see his desire upon *his* enemies.

He hath dispersed abroad, and giv*en* to the poor : and his righteousness remaineth for ever ;* his horn shall be exalt*ed* with honour.

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The ungodly shall see it, and *it* shall grieve him : he shall gnash with his teeth, and consume away,* the desire of the ungod*ly* shall perish.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. In his commandments he hath great delight.

Ant. Blessed be the name of the Lord.

PSALM 113.

Laudate, pueri. TONE 1, 1 st.

PRAISE the *Lord*, ye servants : O praise the *name* of the Lord.

Blessed be the *name* of the Lord : from this time forth *for* evermore.

The Lord's *name* is praised : from the rising up of the sun unto the going *down* of the same.

The Lord is high a*bove* all heathen : and his glory a*bove* the heavens.

Who is like unto the Lord our God, that hath his *dwel*ling so high : and yet humbleth himself to behold the things that are in *heav*en and earth ?

He taketh up the simple *out* of the dust : and lifteth the poor *out* of the mire.

That he may set him *with* the princes : even with the princes *of* his people.

He maketh the barren wo*man* to keep house : and to be a joyful mo*ther* of children.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. Blessed be the name of the Lord for ever.

Ant. But we who live.

Instead of the following Psalm, when the Psalms are appointed *as on Festivals*, is said Psalm 117, **Laudate Dominum omnes gentes,** as below, p. 90.

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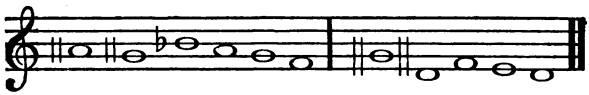
PSALM 114.

In exitu Israel. MIXED TONE.



WHEN Israel *came* out of Egypt : and the house of Jacob from among *the* strange people.

Judah was *his* sanctuary : and Israel *his* dominion.

The *sea* saw that, and fled : Jordan *was* driven back.

The moun*tains* skipped like rams : and the little *hills* like young sheep.

What aileth thee, O thou *sea* that thou fleddest : and thou Jordan, that thou *wast* driven back?

Ye mountains that *ye* skipped like rams : and ye little *hills*, like young sheep?

Tremble, thou earth at the *pre*sence of the Lord : at the presence of the *God* of Jacob;

Who turned the hard rock into *a* standing water : and the flint-stone into *a* springing well.

PSALM 115. Not unto us, O Lord, not unto us,* but unto *thy* name give the praise : for thy loving mercy, and *for* thy truth's sake.

Wherefore *shall* the heathen say : where *is* now their God?

As for our God, *he* is in heaven : he hath done whatsoe*ver* pleased him.

Their idols *are* silver and gold : even the *work* of men's hands.

They *have* mouths, and speak not : eyes have *they*, and see not.

They *have* ears, and hear not : noses have *they*, and smell not.

They have hands, and handle not;* feet *have* they, and walk not : neither speak *they* through their throat.

They that make them *are* like unto them : and so are all such as put *their* trust in them.

But thou, house of Israel, *trust* thou in the Lord : he is their suc*cour* and defence.

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Ye house of Aaron, put *your* trust in the Lord : he is their helper *and* defender.

Ye that fear the Lord, put *your* trust in the Lord : he is their helper *and* defender.

The Lord hath been mindful of us, *and* he shall bless us : even he shall bless the house of Israel,* he shall bless the *house* of Aaron.

He shall bless *them* that fear the Lord : *both* small and great.

The Lord shall in*crease* you more and more : you *and* your children.

Ye are the *bless*ed of the Lord : who made *hea*ven and earth.

All the whole *hea*vens are the Lord's : the earth hath he given to the *chil*dren of men.

The dead *praise* not thee, O Lord : neither all they that go down *in*to silence.

But *we* will praise the Lord : from this time forth for ever*more*. Praise the Lord.

Glory be to the Fa*ther* and to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, *and* ever shall be : world with*out* end. Amen.

Ant. But we who live will praise the Lord.

During Easter, Ant. Alleluia, alleluia, alleluia.

Capit. 2 Cor. 1.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation. ℟. Thanks.

HYMN.

Lucis Creator optime. TONE p. 45 and 8.

Father of Lights, by whom each day
  Is kindled out of night;
Who, when the heavens were made, didst lay
  Their rudiments in light:
Thou who didst bind and blend in one
  The glist'ning morn and evening pale,
Hear thou our plaint, when light is gone
  And lawlessness and strife prevail.

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Hear, lest the whelming weight of crime
Wreck us with life in view;
Lest thoughts and schemes of sense and time
Earn us a sinner's due.
So may we knock at heaven's door,
And strive the prize of life to win:
Continually and evermore
Guarded without and pure within.

This grace on thy redeemed confer,
Father, co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One. Amen.

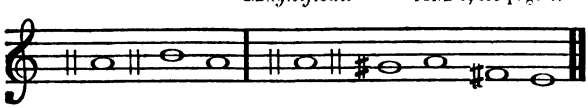
℣. **Let my prayer be set forth, O Lord.** ℟. **In thy sight as the incense.**

The above Hymn with its ℣. is said on Sunday from the second Sunday after the Epiphany, to the first Sunday in Lent; and from the third Sunday after Whit-Sunday till Advent. The above Capit. is not said on Sunday beyond Septuagesima: it is said also in the Ferial Office from the Octave of Whit-Sunday till Advent, and from the Octave of the Epiphany till the first Sunday in Lent; and in like manner the ℣. The Ant. are said with the Psalms as above when the Sunday Office is said, except on the Sundays in Advent, which have Proper Ant.

SONG OF THE BLESSED VIRGIN MARY.

St. Luke 1.

Magnificat. TONE 8, see page 4.



My soul doth magnify the *Lord*: and my spirit hath rejoiced in *God* my Saviour.

For he hath *regarded*: the lowliness of *his* hand-maiden.

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For behold, from *henceforth* . all generations shall *call* me blessed.

For he that is mighty hath magnified *me* : and ho*ly* is his name.

And his mercy is on them that fear *him* : throughout all *gen*erations.

He hath shewed strength with his *arm* : he hath scattered the proud in the imagina*tion* of their hearts.

He hath put down the mighty from their *seat* : and hath exalted the *hum*ble and meek.

He hath filled the hungry with good *things* : and the rich he hath sent *emp*ty away.

He remembering his mercy hath holpen his servant Is*rae*l : as he promised to our forefathers, Abraham and his *seed*, for ever.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Then follow the Proper Ant. and Collect.

MONDAY

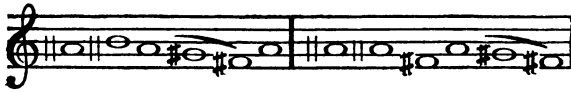
AT VESPERS.

Ant. He hath inclined.

During Easter, Ant. Alleluia.

PSALM 116.

Dilexi, quoniam. TONE 3, see page 53.



I *am* well pleased : that the Lord hath heard the *voice* of my prayer;

That he hath inclined his *ear* unto me : therefore will I call upon him as *long* as I live.

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The snares of death compassed *me* round about : and the pains of hell gat *hold* upon me.

I shall find trouble and heaviness, and I will call upon the *name* of the Lord : O Lord, I beseech thee, de*liver* my soul.

Gracious is the *Lord*, and righteous : yea, our God *is* merciful.

The Lord preserv*eth* the simple : I was in misery, and *he* helped me.

Turn again then unto thy *rest*, O my soul : for the Lord hath *re*warded thee.

And why? thou hast delivered *my* soul from death : mine eyes from tears, and my *feet* from falling.

I will walk *be*fore the Lord : in the land *of* the living.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. He hath inclined his ear unto me.

Ant. I believed.

PSALM 116.

Credidi, propter quod. TONE p. 88.

I BELIEVED and therefore will I speak;* but I *was* sore troubled : I said in my haste, All *men* are liars.

What reward shall I give *un*to the Lord : for all the benefits that he hath *done* unto me?

I will receive the cup *of* salvation : and call upon the *name* of the Lord.

I will pay my vows now in the presence of *all* his people : right dear in the sight of the Lord is the *death* of his saints.

Behold, O Lord, how that I *am* thy servant : I am thy servant, and the son of thine hand-maid,* thou hast broken my *bonds* in sunder.

I will offer to thee the sacrifice *of* thanksgiving : and will call upon the *name* of the Lord.

I will pay my vows unto the Lord,* in the sight of *all* his

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people : in the courts of the Lord's house,* even in the midst of thee, O Jerusa*lem*. Praise the Lord.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. I believed, and therefore will I speak.

Ant. Praise ye.

PSALM 117.

Laudate Dominum. TONE p. 88.

O PRAISE the Lord, *all* ye heathen : praise him, *all* ye nations.

For his merciful kindness is ever more *and* more towards us : and the truth of the Lord endureth for ev*er*. Praise the Lord.

Glory be to the Father *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. Praise the Lord, all ye nations.

Ant. I called.

Song of Degrees.

PSALM 120.

Ad Dominum. TONE p. 88.

WHEN I was in trouble I called *upon* the Lord : *and* he heard me.

Deliver my soul, O Lord, *from* lying lips : and from a *deceitful* tongue.

What reward shall be given or done unto *thee*, thou false tongue : even mighty and sharp arrows, with *hot* burning coals.

Wo is me, that I am constrained to *dwell* with Mesech : and to have my habitation among the *tents* of Kedar.

My soul hath long *dwelt* among them : that are ene*mies* unto peace.

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I labour for peace, but when I speak un*to* them thereof : they make them rea*dy* to battle.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. I called, and he heard me.

Ant. From whence cometh.

PSALM 121.

Levavi oculos. Tone p. 82.

I WILL lift up mine eyes *un*to the hills : from whence *come*th my help.

My help cometh *even* from the Lord : who hath made *heave*n and earth.

He will not suffer thy foot *to* be moved : and he that keepeth *thee* will not sleep.

Behold, he that keep*eth* Israel : shall neither *slum*ber nor sleep.

The Lord himself *is* thy keeper : the Lord is thy defence up*on* thy right hand;

So that the sun shall not *burn* thee by day : neither *the* moon by night.

The Lord himself shall preserve thee *from* all evil : yea, it is even he that *shall* keep thy soul.

The Lord shall preserve thy going out, and *thy* coming in : from this time *forth* for evermore.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. From whence cometh my help.

During Easter, Ant. Alleluia, alleluia, alleluia.

Capit. Blessed be God, p. 86.

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HYMN.

Immense cæli conditor. TONE p. 8

Maker unfathomed, who hast given
To height and depth their fix'd abodes,
And parted by th' expanse of heaven
The upper from the nether floods.

Who didst, aloft, the clouds ordain,
Below, the gushing rills command,
Temp'ring the heat with fresh'ning rain,
Slaking with streams the thirsty land.

Lord, in thy love, distilled like dew
Shed thy unfailing gift of grace,
Lest our old sin thine image true
By oft-repeated falls deface.

May Faith illume the waning day,
And to our souls thy light admit;
False visions crouch before its sway,
Nor dreams illusive round it flit.

This grace on thy redeemed confer,
Father, and sole co-equal Son,
And Holy Ghost, the Comforter,
For ever reigning Three in One. Amen.

℣. Let my prayer be set forth, O Lord. ℟. In thy sight as the incense.

At the Magnificat Ant. My soul doth magnify the Lord, for God hath regarded my lowliness.

The Prayers, if they are to be said, are given in Lauds for Monday, p. 57.

When there is no Proper Collect, the Collect for the preceding Sunday is used, as in the Office Proper for the Time.

The Ant. and Psalms for Vespers in the Ferial Office are always as they are given in the Psalter. The Hymns in the

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Psalter are used from the Octave of the Epiphany to the first Sunday in Lent, and from the Octave of Pentecost till Advent. The Ant. at the Magnificat are used at the same times till Septuagesima.

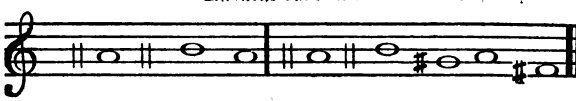
TUESDAY

AT VESPERS.

Ant. **Into the house of the Lord.**
During Easter, Ant. **Alleluia.**

PSALM 122.

Lætatus sum in his. TONE 5, see p. 68



I WAS glad when they said unto *me* : We will go into the *house* of the Lord.

Our feet shall stand in thy *gates* : O *Je*rusalem.

Jerusalem is built as a *city* : that is at uni*ty* in itself.

For thither the tribes go up, even the tribes of the *Lord* : to testify unto Israel, to give thanks unto the *name* of the Lord.

For there is the seat of *judg*ment : even the seat of the *house* of David.

O pray for the peace of Jeru*sa*lem : they shall pros*per* that love thee.

Peace be within thy *walls* : and plenteousness within *thy* palaces.

For my brethren and companions' *sakes* : I will wish thee *pros*perity.

Yea, because of the house of the Lord our *God* : I will seek *to* do thee good.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. **Into the house of the Lord we will go rejoicing.**

Ant. **O thou that dwellest.**

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PSALM 123.

Ad te levavi. TONE p. 93.

UNTO thee lift I up mine *eyes* : O thou that dwellest *in* the heavens.

Behold, even as the eyes of servants look unto the hand of their masters,* and as the eyes of a maiden unto the hand of her *mis*tress : even so our eyes wait upon the Lord our God,* until he have mer*cy* upon us.

Have mercy upon us, O Lord, have mercy upon *us* : for we are utter*ly* despised.

Our soul is filled with the scornful reproof of the *weal*thy : and with the despiteful*ness* of the proud.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. O thou that dwellest in the heavens, have mercy upon us.

Ant. Our help.

PSALM 124.

Nisi quia Dominus. TONE p. 93.

IF the Lord himself had not been on our side,* now may Israel *say* : if the Lord himself had not been on our side,* when men rose *up* against us ;

They had swallowed us up *quick* : when they were so wrathfully dis*pleas*ed at us.

Yea, the waters had drowned *us* : and the stream had gone *over* our soul.

The deep waters of the *proud* : had gone even *over* our soul.

But praised be the *Lord* : who hath not given us over for a prey *un*to their teeth.

Our soul is escaped even as a bird out of the snare of the *fow*ler : the snare is broken, and we are *de*livered.

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Our help standeth in the name of the *Lord* : who hath made *heave*n and earth.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. Our help is in the name of the Lord.

Ant. Do good.

PSALM 125.

Qui confidunt. TONE p. 93.

THEY that put their trust in the Lord shall be even as the mount *Si*on : which may not be removed, but standeth *fast* for ever.

The hills stand about Jeru*sa*lem : even so standeth the Lord round about his people, from this time forth *for* evermore.

For the rod of the ungodly cometh not into the lot of the *righ*teous : lest the righteous put their hand un*to* wickedness.

Do well, O *Lord* : unto those that are good *and* true of heart.

As for such as turn back unto their own wick*ed*ness : the Lord shall lead them forth with the evil-doers,* but peace shall be up*on* Israel.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. Do good, O Lord, unto those that are good and true of heart.

Ant. Then were we like.

PSALM 126.

In convertendo. TONE p. 93.

WHEN the Lord turned again the captivity of *Si*on : then were we like un*to* them that dream.

Then was our mouth filled with *laugh*ter : and *our* tongue with joy.

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Then said they among the *heath*en : The Lord hath done *great* things for them.

Yea, the Lord hath done great things for us al*rea*dy : where*of* we rejoice.

Turn our captivity, O *Lord* : as the riv*ers* in the south.

They that sow in *tears* : *shall* reap in joy.

He that now goeth on his way weeping,* and beareth forth good *seed* : shall doubtless come again with joy,* and bring *his* sheaves with him.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. Then were we like unto them that dream.

During Easter, Ant. Alleluia, alleluia, alleluia.

Capit. Blessed be God, p. 86.

HYMN.

Telluris alme conditor. TONE p. 8.

O thou, whose love creation plann'd,
Whose word divided sea and land,
Safe, the firm earth's foundation laid,
And bade th' encroaching waves be stay'd.

So earth brought forth the swelling germ,
Was deck'd with flowers of fairest form,
And, rich in pleasant fruit, bestowed
On all that breathes its proper food.

Our sore and wounded heart, anew,
Cleanse with thy grace's fresh'ning dew,
That it may wash with tears its sin,
And bruise its lusts by discipline.

May it thy holy laws fulfil,
Approach no path that leads to ill,
Enrich'd with thy good gifts be blest,
Nor stroke of death disturb its rest.

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This grace on thy redeemed confer,
Father, and sole co-equal Son,
And Holy Ghost the Comforter,
For ever reigning Three in One. Amen.

℣. Let my prayer be set forth, O Lord. ℟. In thy sight as the incense.

At the Magnificat, Ant. Let my spirit rejoice in God my Saviour.

The Prayers, if they are to be said, are given at p. 57.

WEDNESDAY

AT VESPERS.

Ant. They shall not be ashamed.

During Easter, Ant. Alleluia.

PSALM 127.

Nisi Dominus. TONE 7, see p. 11

EXCEPT the *Lord* build the house : their labour is but *lost* that build it.

Except the Lord *keep* the city : the watchman wak*eth* but in vain.

It is but lost labour that ye haste to rise up early,* and so late take rest,* and eat the bread *of* carefulness : for so he giveth his *be*loved sleep.

Lo, children and the *fruit* of the womb : are an heritage and gift that com*eth* of the Lord.

Like as the arrows in the hand *of* the giant : even so are *the* young children.

Happy is the man that hath his qui*ver* full of them : they shall not be ashamed when they speak* with their ene*mies* in the gate.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

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As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. They shall not be ashamed when they speak with their enemies in the gate.

Ant. Blessed.

PSALM 128.

Beati omnes. TONE p. 97.

BLESSED are all they *that* fear the Lord: and *walk* in his ways.

For thou shalt eat the la*bours* of thine hands : O well is thee, and hap*py* shalt thou be.

Thy wife shall be as *the* fruitful vine : upon the *walls* of thine house.

Thy children like the *ol*ive-branches : round a*bout* thy table.

Lo, thus shall the *man* be blessed : that *fear*eth the Lord.

The Lord from out of Sion *shall* so bless thee : that thou shalt see Jerusalem in prosperity *all* thy life long.

Yea, that thou shalt see thy *chil*dren's children : and peace up*on* Israel.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. Blessed are all they that fear the Lord.

Ant. Many a time.

PSALM 129.

Sæpe expugnaverunt. TONE p. 97.

MANY a time have they fought against me *from* my youth up : may Is*ra*el now say.

Yea, many a time have they vexed me *from* my youth up : but they have not prevail*ed* against me.

The plowers plowed *up*on my back : and *made* long furrows.

But *the* righteous Lord : hath hewn the snares of the ungod*ly* in pieces.

Let them be confounded and *turn*ed backward : as many as have evil *will* at Sion.

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Let them be even as the grass growing up*on* the house-tops : which withereth afore it *be* plucked up;

Whereof the mower fill*eth* not his hand : neither he that bindeth up the *sheaves* his bosom.

So that they who go by say not so much as,* The *Lord* prosper you : we wish you good luck in the *name* of the Lord.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. Many a time have they fought against me, from my youth up.

Ant. Out of the deep.

Psalm 130.

De profundis. TONE p. 97.

Out of the deep have I called un*to* thee, O Lord : *Lord*, hear my voice.

O let thine ears *con*sider well : the voice *of* my complaint.

If thou, Lord, wilt be extreme to mark what *is* done amiss : O Lord, who *may* abide it?

For there is *mer*cy with thee : therefore shalt *thou* be feared.

I look for the Lord,* my soul *doth* wait for him : in his *word* is my trust.

My soul fleeth *un*to the Lord : before the morning watch,* I say, before *the* morning watch.

O Israel, trust in the Lord,* for with the Lord *there* is mercy : and with him is plente*ous* redemption.

And he shall re*deem* Israel : *from* all his sins.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. Out of the deep have I called unto thee, O Lord.

Ant. O Israel, trust.

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Psalm 131.

Domine non est exaltatum. TONE p. 97.

LORD, I am *not* high-minded : I *have* no proud looks.

I do not exercise myself *in* great matters : which are *too* high for me.

But I refrain my soul, and keep it low, * like as a child that is weaned *from* his mother : yea, my soul is even as *a* weaned child.

O Israel, *trust* in the Lord : from this time forth *for* ever more.

Glory be to the Father, *and* to the Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and *ever* shall be : world with*out* end. Amen.

Ant. O Israel, trust in the Lord.

During Easter, Ant. Alleluia, alleluia, alleluia.

Capit. Blessed be God, p. 86.

HYMN.

Cæli Deus sanctissime. TONE p. 8.

O Holiest One, O God of heaven,
Who to the world's bright plains hast given
Unfathom'd depth of beauteous light,
With gems of glowing fire bedight.

Kindling the sun with flame of gold,
This day athwart th' empyrean rolled;
Ord'ring the moon her set career,
Its wand'ring path to every star.

So by a fix'd decree to mark
The boundaries of light and dark,
And as the months in turn begin,
Their op'ning and their close assign.

In our dark hearts, o'erlaid with guilt,
Lord, let thy cleansing light be felt;

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Unlock the prison-house of sin,
And let thy glory shine within.

This grace on thy redeemed confer,
Father, and sole co-equal Son,
And Holy Ghost, the Comforter,
For ever reigning Three in One. Amen.

℣. **Let my prayer be set forth, O Lord.** ℟. **In thy sight as the incense.**

At the Magnificat, Ant. **The Lord hath regarded my lowliness, and he that is mighty hath magnified me.**

The Prayers, if they are to be said, are given at p. **57.**

THURSDAY

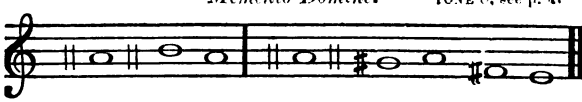
AT VESPERS.

Ant. **And all.**

During Easter, Ant. **Alleluia.**

PSALM 132.

Memento Domine. TONE 8, see p. 4.



LORD, **remember *Da*vid : and *all* his trouble.**

How he sware unto the *Lord* : and vowed a vow unto the Almighty *God* of Jacob;

I will not come within the tabernacle of mine *house* : nor climb up *in*to my bed;

I will not suffer mine eyes to sleep, nor my eye-lids to *slum*ber : neither the temples of my head to *take* any rest;

Until I find out a place for the temple of the *Lord* : an habitation for the mighty *God* of Jacob.

Lo, we heard of the same at Eph*rata* : and found *it* in the wood.

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We will go into his taber*nac*le : and fall lew on our knees be*fore* his footstool.

Arise, O Lord, into thy rest*ing*-place : thou, and the *ark* of thy strength.

Let thy priests be clothed with righ*teous*ness : and let thy saints sing *with* joyfulness.

For thy servant David's *sake* : turn not away the presence of *thine* Anointed.

The Lord hath made a faithful oath unto *Da*vid : and he shall *not* shrink from it;

Of the fruit of thy *bo*dy : shall I set *up*on thy seat.

If thy children will keep my covenant,* and my testimonies that I shall learn *them* : their children also shall sit upon thy seat *for* evermore.

For the Lord hath chosen Sion* to be an habitation for *him*-self : he hath *long*ed for her.

This shall be my rest for *ever* : here will I dwell, for I have a *de*light therein.

I will bless her victuals with *in*crease : and will satisfy *her* poor with bread.

I will deck her priests with *health* : and her saints shall *re*joice and sing.

There shall I make the horn of David to *flour*ish : I have ordained a lantern for *mine* Anointed.

As for his enemies, I shall clothe them with *shame* : but upon himself shall *his* crown flourish.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. And all his trouble.

Ant. Behold how good.

PSALM 133.

Ecce quam bonum. TONE p. 101.

BEHOLD, how good and joyful a thing it *is* : brethren, to dwell together *in* unity!

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It is like the precious ointment upon the head,* that ran down unto the *beard* : even unto Aaron's beard, and went down to the skirts *of* his clothing.

Like as the dew of *Her*mon : which fell upon the *hill* of Sion.

For there the Lord promised his *bless*ing : and life *for* evermore.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. Behold how good and joyful a thing it is, brethren, to dwell together in unity.

Ant. Whatsoever.

PSALM 135.

Laudate nomen. TONE p. 101.

O PRAISE the Lord, laud ye the name of the *Lord* : praise it, O ye ser*vants* of the Lord;

Ye that stand in the house of the *Lord* : in the courts of the *house* of our God.

O praise the Lord, for the Lord is *gra*cious : O sing praises unto his name, for *it* is lovely.

For why? the Lord hath chosen Jacob unto *him*self : and Israel for his *own* possession.

For I know that the Lord is *great* : and that our Lord is *a*bove all gods.

Whatsoever the Lord pleased, that did he in heaven, and in *earth* : and in the sea, and in *all* deep places.

He bringeth forth the clouds from the ends of the *world* : and sendeth forth lightnings with the rain, * bringing the winds out *of* his treasures.

He smote the first-born of *E*gypt : both *of* man and beast.

He hath sent tokens and wonders into the midst of thee, O thou land of *E*gypt : upon Pharaoh, and *all* his servants.

He smote divers *na*tions : and *slew* mighty kings;

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Sehon king of the Amorites, and Og the King of *Ba*san : and all the kingdoms *of* Canaan.

And gave their land to be an he*ri*tage : even an heritage unto Isra*el* his people.

Thy name, O Lord, endureth for *ev*er : so doth thy memorial, O Lord, from one generation *to* another.

For the Lord will avenge his *peo*ple : and be gracious un*to* his servants.

As for the images of the heathen,* they are but silver and *gold* : the *work* of men's hands.

They have mouths, and speak *not* : eyes have they, *but* they see not.

They have ears, and yet they hear *not* : neither is there any *breath* in their mouths.

They that make them are like unto *them* : and so are all they that put *their* trust in them.

Praise the Lord, ye house of Is*ra*el : praise the Lord, ye *house* of Aaron.

Praise the Lord, ye house of *Le*vi : ye that fear the *Lord*, praise the Lord.

Praised be the Lord out of *Si*on : who dwelleth at *Je*rusalem.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. Whatsoever the Lord pleased, that did he.

Ant. For his mercy.

Psalm 136.

Confitemini. TONE p. 101.

O give thanks unto the Lord, for he is *gra*cious : and his mercy endur*eth* for ever.

O give thanks unto the God of all *gods* : for his mercy endur*eth* for ever.

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O thank the Lord of all *lords* : for his mercy endur*eth* for ever.

Who only doeth great *won*ders : for his mercy endur*eth* for ever.

Who by his excellent wisdom made the *heav*ens : for his mercy endur*eth* for ever.

Who laid out the earth above the *wa*ters : for his mercy endur*eth* for ever.

Who hath made great *lights* : for his mercy endur*eth* for ever;

The sun to rule the *day* : for his mercy endur*eth* for ever.

The moon and the stars to govern the *night* : for his mercy endur*eth* for ever.

Who smote Egypt with their *first*-born : for his mercy endur*eth* for ever;

And brought out Israel from among *them* : for his mercy endur*eth* for ever.

With a mighty hand, and stretched out *arm* : for his mercy endur*eth* for ever.

Who divided the Red sea in two *parts* : for his mercy endur*eth* for ever.

And made Israel to go through the midst of *it* : for his mercy endur*eth* for ever.

But as for Pharaoh and his host,* he overthrew them in the Red *sea* : for his mercy endur*eth* for ever.

Who led his people through the wil*der*ness : for his mercy endur*eth* for ever.

Who smote great *kings* : for his mercy endur*eth* for ever;

Yea, and slew mighty *kings* : for his mercy endur*eth* for ever.

Sehon king of the Amorites : for his mercy endur*eth* for ever;

And Og the king of *Ba*san : for his mercy endur*eth* for ever;

And gave away their land for an heritage : for his mercy endur*eth* for ever;

Even for an heritage unto Israel his *serv*ant : for his mercy endur*eth* for ever.

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Who remembered us when we were in *trou*ble : for his mercy endur*eth* for ever;

And hath delivered us from our enemies : for his mercy endur*eth* for ever.

Who giveth food to all *flesh* : for his mercy endur*eth* for ever.

O give thanks unto the God of *heave*n : for his mercy endur*eth* for ever.

O give thanks unto the Lord of *lords* : for his mercy endur*eth* for ever.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. For his mercy endureth for ever.

Ant. Sing us.

Psalm 137.

Super flumina. TONE p. 101.

By the waters of Babylon we sat down and *wept* : when we remembered *thee*, O Sion.

As for our harps, we hanged them *up* : upon the trees *that* are therein.

For they that led us away captive,* required of us then a song, and melody,* in our hea*vi*ness : sing us one of the *songs* of Sion.

How shall we sing the Lord's *song* : *in* a strange land?

If I forget thee, O Jeru*sa*lem : let my right hand for*get* her cunning.

If I do not remember thee,* let my tongue cleave to the roof of my *mouth* : yea, if I prefer not Jerusa*lem* in my mirth.

Remember the children of Edom, O Lord,* in the day of Jeru*sa*lem : how they said, Down with it, down with it,* *even* to the ground.

O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee,* as thou *hast* served us.

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Blessed shall he be that taketh thy *chil*dren : and throweth them *a*gainst the stones.

Glory be to the Father, and to the *Son* : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever shall *be* : world with*out* end. Amen.

Ant. Sing us one of the songs of Sion.

During Easter, Ant. Alleluia, alleluia, alleluia.

Capit. Blessed be God, p. 86.

HYMN.

Magnæ Deus potentiæ TONE p. 8.

Lord, whose great power the various brood,
Born of the same life-giving flood,
Part, leaveth in their ocean-lair,
Part, lifteth to the fields of air.

Tho' from one common stock begot,
Thou ord'rest each its diverse lot;
To these abased, a wat'ry home,
To those, the upper skies to roam.

We are thy servants, Lord, thy blood
Hath washed us in its cleansing flood;
Once risen with thee, from sinful fall
And listless death, O save us all.

This grace on thy redeemed confer,
Father, and sole co-equal Son,
And Holy Ghost, the Comforter,
For ever reigning Three in One. Amen.

℣. Let my prayer be set forth, O Lord. ℟. In thy sight as the incense.

At the Magnificat, Ant. Shew strength with thine arm, O God; scatter the proud and exalt the humble and meek.

The Prayers if they are to be said, are given at p. 57.

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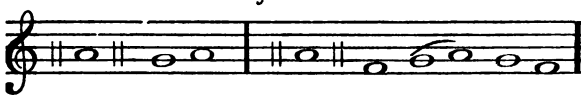
FRIDAY

AT VESPERS.

Ant. Even before the gods.
During Easter, Ant. Alleluia.

PSALM 138.

Confitebor tibi. TONE 6.



I WILL give thanks unto thee, O Lord, with my *whole* heart : even before the gods will I sing *praise* unto thee.

I will worship toward thy holy temple,* and praise thy name,* because of thy loving-kindness *and* truth : for thou hast magnified thy name, and thy word,* *a*bove all things.

When I called upon thee, thou heard*est* me : and enduedst my *soul* with much strength.

All the kings of the earth shall praise thee, *O* Lord : for they have heard the *words* of thy mouth.

Yea, they shall sing in the ways of *the* Lord : that great is the glo*ry* of the Lord.

For though the Lord be high,* yet hath he respect unto the *low*ly : as for the proud, he beholdeth *them* afar off.

Though I walk in the midst of trouble,* yet shalt thou re*fresh* me : thou shalt stretch forth thy hand* upon the furiousness of mine enemies,* and thy right *hand* shall save me.

The Lord shall make good his loving-kindness *toward* me : yea, thy mercy, O Lord, endureth for ever,* despise not then the works *of* thine own hands.

Glory be to the Father, and to *the* Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever *shall* be : world with*out* end. Amen.

Ant. Even before the gods will I sing praise unto thee, O God.

Ant. O Lord.

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PSALM 139.

Domine, probasti. TONE p. 108

O LORD, thou hast searched me out, and *known* me : thou knowest my down sitting, and mine up-rising,* thou understandest my *thoughts* long before.

Thou art about my path, and about *my* bed : and spiest *out* all my ways.

For lo, there is not a word in *my* tongue : but thou, O Lord, knowest it *al*together.

Thou hast fashioned me behind and *be*fore : and laid thine *hand* upon me.

Such knowledge is too wonderful and excellent *for* me : I cannot at*tain* unto it.

Whither shall I go then from thy *Spi*rit : or whither shall I go then *from* thy presence?

If I climb up into heaven, thou *art* there : if I go down to hell, thou *art* there also.

If I take the wings of the *morn*ing : and remain in the uttermost *parts* of the sea.

Even there also shall thy hand *lead* me : and thy right *hand* shall hold me.

If I say, Peradventure the darkness shall *cover* me : then shall my night be *turn*ed to day.

Yea, the darkness is no darkness with thee,* but the night is as clear as *the* day : the darkness and light to thee *are* both alike.

For my reins *are* thine : thou hast covered me in *my* mother's womb.

I will give thanks unto thee,* for I am fearfully and wonderful*ly* made : marvellous are thy works,* and that my soul *know*eth right well.

My bones are not hid *from* thee : though I be made secretly,* and fashioned be*neath* in the earth.

Thine eyes did see my substance, yet being im*per*fect : and in thy book were all my *mem*bers written.

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Which day by day were *fashioned* : when as yet there *was* none of them.

How dear are thy counsels unto me, *O* God : O how great is *the* sum of them!

If I tell them, they are more in number than *the* sand : when I wake up I am *pre*sent with thee.

Wilt thou not slay the wicked, *O* God : depart from me, ye *blood*-thirsty men.

For they speak unrighteously *against* thee : and thine enemies take *thy* name in vain.

Do not I hate them, O Lord, that *hate* thee : and am not I grieved with those that rise *up* against thee?

Yea, I hate them *right* sore : even as though they were *mine* enemies.

Try me, O God, and seek the ground of *my* heart : prove me, and ex*a*mine my thoughts.

Look well if there be any way of wickedness *in* me : and lead me in the way *ev*erlasting.

Glory be to the Father, and to *the* Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever *shall* be : world with*out* end. Amen.

Ant. O Lord thou hast searched me out, and known me.

Ant. From the wicked man.

PSALM 140.

Eripe me, Domine. TONE p. 105

DELIVER me, O Lord, from the *evil* man : and preserve me from *the* wicked man.

Who imagine mischief in *their* hearts : and stir up strife *all* the day long.

They have sharpened their tongues like a *ser*pent : adder's poison is *un*der their lips.

Keep me, O Lord, from the hands of the un*god*ly : preserve me from the wicked men,* who are purposed to over*throw* my goings.

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The proud have laid a snare for me,* and spread a net abroad *with* cords : yea, and set *traps* in my way.

I said unto the Lord, Thou art *my* God : hear the voice of my *prayers*, O Lord.

O Lord God, thou strength of *my* health : thou hast covered my head in the *day* of battle.

Let not the ungodly have his desire, *O* Lord : let not his mischievous imagination prosper,* lest *they* be too proud.

Let the mischief of their own lips* fall upon the head *of* them : that com*pass* me about.

Let hot burning coals fall up*on* them : let them be cast into the fire, and into the pit,* that they never *rise* up again.

A man full of words shall not prosper upon *the* earth : evil shall hunt the wicked person to overthrow him.

Sure I am that the Lord will avenge *the* poor : and maintain the cause *of* the helpless.

The righteous also shall give thanks unto *thy* name : and the just shall cont*inue* in thy sight.

Glory be to the Father and to *the* Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever *shall* be : world with*out* end. Amen.

Ant. From the wicked man preserve me.

Ant. O Lord.

PSALM 141.

Domine clamavi. TONE p. 108.

LORD, I call upon thee, haste thee un*to* me : and consider my voice when I *cry* unto thee.

Let my prayer be set forth in thy sight as the *in*cense : and let the lifting up of my hands* be an even*ing* sacrifice.

Set a watch, O Lord, before *my* mouth : and keep the *door* of my lips.

O let not mine heart be inclined to any *evil* thing : let me not be occupied in ungodly works* with the men that work wickedness,* lest I eat of such *things* as please them.

Let the righteousness rather smite me *friend*ly : *and* reprove me.

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But let not their precious balms break *my* head : yea, I will pray yet against *their* wickedness.

Let their judges be overthrown in stony *places* : that they may hear my words, *for* they are sweet.

Our bones lie scattered before *the* pit : like as when one breaketh and heweth wood *upon* the earth.

But mine eyes look unto thee, O *Lord* God : in thee is my trust, O cast *not* out my soul.

Keep me from the snare that they have laid *for* me : and from the traps of the *wicked* doers.

Let the ungodly fall into their own nets *together* : and let me *ever* escape them.

Glory be to the Father, and to *the* Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever *shall* be : world with*out* end. Amen.

Ant. O Lord I call upon thee, haste thee unto me.

Ant. Be my portion.

PSALM 142.

Voce mea ad Dominum. TONE p. 108.

I CRIED unto the Lord with *my* voice : yea, even unto the Lord did I make my *supplication*.

I poured out my complaints be*fore* him : and shewed him *of* my trouble.

When my spirit was in heaviness thou knewest *my* path : in the way wherein I walked* have they privily laid *a* snare for me.

I looked also upon my *right* hand : and saw there was no man *that* would know me.

I had no place to flee *unto* : and no man care*d* for my soul.

I cried unto thee, O Lord, *and* said : Thou art my hope, and my portion in the land *of* the living.

Consider my *com*plaint : for I am *brought* very low.

O deliver me from my persecutors : for they are *too* strong for me.

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Bring my soul out of prison,* that I may give thanks unto *thy* name : which thing if thou wilt grant me,* then shall the righteous resort unto *my* company.

Glory be to the Father, and to *the* Son : and to *the* Holy Ghost.

As it was in the beginning, is now, and ever *shall* be : world with*out* end. Amen.

Ant. Be my portion, O Lord, in the land of the living.

During Easter, Ant. Alleluia, alleluia, alleluia.

Capit. Blessed be God, p. 86.

HYMN.

Hominis superne Conditor. TONE p. 8.

Maker of man, most high, most wise,
Who didst creation's ranks devise ;
Who, Lord alone, didst bid the earth
Give beast of prey and reptile birth.

Instinct with life, of monstrous form,
At thy dread word, vast creatures swarm,
In their set seasons prompt to pay
Allegiance to thy servants' sway.

Let not our lusts, like beasts untamed,
Assail us, with brute force inflamed ;
From their ill motions free our soul,
Our deeds from their encroachments foul !

Grant us thy meed of joy to win,
Grant us thy gifts of grace within,
Thy Church from tangled strife release,
Draw closer yet the bonds of peace.

This grace on thy redeemed confer,
Father, and sole co-equal Son,
And Holy Ghost the Comforter,
For ever reigning Three in One. Amen.

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℣. Let my prayer be set forth, O Lord. ℟. In thy sight as the incense.

At the Magnificat, Ant. He hath put down the mighty who persecuted the saints; and hath exalted the meek, confessing Christ.

The Prayers, if they are to be said, are given at p. 57.

SABBATH

AT VESPERS.

Ant. Blessed.

During Easter, Ant. Alleluia.

PSALM 144.

Benedictus Dominus. TONE 4.

BLESSED be the *Lord* my strength : who teacheth my hands to war, and *my* fingers to fight;

My hope and my fortress, my castle and deliverer,* my defender in *whom* I trust : who subdueth my people *that* is under me.

Lord, what is man, that thou hast such respect *un*to him : or the son of man, that thou *so* regardest him?

Man is like a *thing* of nought : his time passeth a*way* like a shadow.

Bow thy heavens, O Lord, *and* come down : touch the moun*tains*, and they shall smoke.

Cast forth thy lightning, *and* tear them : shoot out thine ar*rows*, and consume them.

Send down thine *hand* from above : deliver me and take me out of the great waters,* from the *hand* of strange children.

Whose mouth talketh *of* vanity : and their right hand is a right *hand* of wickedness.

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I will sing a new song unto *thee*, O God : and sing praises unto thee upon *a* ten-stringed lute.

Thou hast given victory *un*to kings : and hast delivered David thy servant from the *per*il of the sword.

Save me, and deliver me from the hand *of* strange children : whose mouth talketh of vanity,* and their right hand is a right hand *of* iniquity.

That our sons may grow up as *the* young plants : and that our daughters may be* as the polished cor*ners* of the temple.

That our garners may be full and plenteous* with all man*ner* of store : that our sheep may bring forth thousands* and ten *thou*sands in our streets.

That our oxen may be strong to labour,* that there *be* no decay : no leading into captivity,* and no com*plain*ing in our streets.

Happy are the people that are in *such* a case : yea, blessed are the people* who have *the* Lord for their God.

Glory be to the Father, and *to* the Son : and *to* the Holy Ghost.

As it was in the beginning, is now, and ev*er* shall be : world *with*out end. Amen.

Ant. Blessed be the Lord my strength.

Ant. Every day.

PSALM 145.

Exaltabo te Domine. TONE 4, p. 114.

I WILL magnify thee, O *God* my King : and I will praise thy name for *ev*er and ever.

Every day will I give thanks *un*to thee : and praise thy name for *ev*er and ever.

Great is the Lord and marvellous, worthy *to* be praised : there is no *end* of his greatness.

One generation shall praise thy works un*to* another : and *de*clare thy power.

As for me, I will be talking *of* thy worship : thy glory, thy *praise*, and wondrous works ;

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S o that men shall speak of the might* of thy mar*vel*lous acts : and I will also *tell* of thy greatness.

The memorial of thine abundant kindness *shall* be shewed : and men shall sing *of* thy righteousness.

The Lord is gracious, *and* merciful : long-suffering, *and* of great goodness.

The Lord is loving unto *ev*ery man : and his mercy is over all his works.

All thy works praise *thee*, O Lord : and thy saints *give* thanks unto thee.

They shew the glory *of* thy kingdom : and *talk* of thy power;

That thy power, thy glory,* and mightiness *of* thy kingdom : might *be* known unto men.

Thy kingdom is an ever*last*ing kingdom : and thy dominion endureth *through*out all ages.

The Lord upholdeth all *such* as fall : and lifteth up *all* those that are down.

The eyes of all wait upon *thee*, O Lord : and thou givest them their *meat* in due season.

Thou opene*st* thine hand : and fillest all things living *with* plenteousness.

The Lord is righteous in *all* his ways : and ho*ly* in all his works.

The Lord is nigh unto all them that call *up*on him : yea, all such as call up*on* him faithfully.

He will fulfil the desire of them *that* fear him : he also will hear their *cry*, and will help them.

The Lord preserveth all them *that* love him : but scattereth abroad *all* the ungodly.

My mouth shall speak the praise *of* the Lord : and let all flesh give thanks unto his holy name* for *ev*er and ever.

Glory be to the Father, and *to* the Son : and *to* the Holy Ghost.

As it was in the beginning, is now, and ev*er* shall be : world *with*out end. Amen.

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Ant. Every day will I give thanks unto thee, O Lord.
Ant. While I live.

PSALM 146.

Lauda anima mea. TONE 4, p. 114.

PRAISE the Lord, O my soul;* while I live will I *praise* the Lord: yea, as long as I have any being, I will sing prai*ses* unto my God.

O put not your trust in princes, nor in any *child* of man: for there *is* no help in them.

For when the breath of man goeth forth* he shall turn again *to* his earth: and then *all* his thoughts perish.

Blessed is he that hath the God of Jacob *for* his help: and whose hope is *in* the Lord his God;

Who made heaven and earth, the sea, and all that *there*in is: who keepeth his *pro*mise for ever;

Who helpeth them to right that *suf*fer wrong: who *feed*eth the hungry.

The Lord looseth men *out* of prison: the Lord giv*eth* sight to the blind.

The Lord helpeth them *that* are fallen: the Lord care*th* for the righteous.

The Lord careth for the strangers;* he defendeth the father*less* and widow: as for the way of the ungodly, he turn*eth* it upside down.

The Lord thy God, O Sion, shall be King *for* evermore: and throughout *all* generations.

Glory be to the Father and *to* the Son: and *to* the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world *with*out end. Amen.

Ant. While I live, will I praise the Lord.
Ant. Unto our God.

PSALM 147.

Laudate Dominum. TONE 4, p. 114.

O PRAISE the Lord,* for it is a good thing to sing praises

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un*to* our God : yea, a joyful and pleasant thing it *is* to be thankful.

The Lord doth build up *Je*rusalem : and gather together the out-*casts* of Israel.

He healeth those that are bro*ken* in heart : and giveth medicine *to* heal their sickness.

He telleth the number *of* the stars : and calleth *them* all by their names.

Great is our Lord, and great *is* his power : yea, and his wis*dom* is infinite.

The Lord setteth *up* the meek : and bringeth the ungod*ly* down to the ground.

O sing unto the Lord *with* thanksgiving : sing praises upon the *harp* unto our God;

Who covereth the heaven with clouds,* and prepareth rain *for* the earth : and maketh the grass to grow upon the mountains,* and herb *for* the use of men ;

Who giveth fodder un*to* the cattle : and feedeth the young ravens *that* call upon him.

He hath no pleasure in the strength *of* an horse : neither delighteth he *in* any man's legs.

But the Lord's delight is in them *that* fear him : and put their *trust* in his mercy.

Glory be to the Father, and *to* the Son : and *to* the Holy Ghost.

As it was in the beginning, is now, and ev*er* shall be : world *with*out end. Amen.

Ant. Unto our God, a joyful thing it is to be thankful.

Ant. Praise.

Psalm 147.

Lauda Jerusalem Dominum. TONE 4, p. 114.

Praise the Lord, O *Je*rusalem : praise *thy* God, O Sion.

For he hath made fast the bars *of* thy gates : and hath blessed thy *chil*dren within thee.

He maketh peace *in* thy borders : and filleth thee with *the* flour of wheat.

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He sendeth forth his commandment *upon* earth : and his word run*neth* very swiftly.

He giveth *snow* like wool : and scattereth the *hoar*-frost like ashes.

He casteth forth his *ice* like morsels: who is able *to* abide his frost?

He sendeth out his word, and *melt*eth them : he bloweth with his wind, *and* the waters flow.

He sheweth his word *unto* Jacob : his statutes and ordinances *un*to Israel.

He hath not dealt so with *any* nation : neither have the hea*then* knowledge of his laws.

Glory be to the Father, and *to* the Son : and *to* the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world *with*out end. Amen.

Ant. Praise the Lord, O Jerusalem.

During Easter, Ant. Alleluia, alleluia, alleluia.

Capit. Rom. 11.

O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out! ℟. Thanks be to God.

HYMN.

Jam sol recedit igneus. TONE p. 8.

The blazing sun is well-nigh gone,
But thou, O undivided One,
Art light unwaning; blessed Trine,
Shed in our hearts thy ray benign.

Thee in our lauds at break of day,
Thee, Lord, at eve we meekly pray,
That thou vouchsafe us, deeply awed,
Mid Saints and Angels, thee to laud.

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At once to Father and the Son,
As from the first hath aye been done,
And, O Holy Ghost to thee,
Thro' endless ages glory be. Amen.

℣. **Let our evening prayer ascend to thee, O Lord.** ℟. **And let thy mercy descend on us.**

At the Magnificat, Ant. **God hath holpen his servant Israel, as he spake to Abraham and his seed, to exalt the meek even for ever.**

The Capit. **O the depth.** is said at Vespers, on the Sabbath, from the Octave of the Epiphany till Septuagesima, and from the Octave of Whitsunday till Advent: the Hymn and Versicle, until Lent: the Ant. for the Magnificat is said from the Octave of the Epiphany only till Septuagesima. After the Ant. is said the Proper Collect.

The Commemorations of the Cross and of Peace, if they are to be said, are given above, at p. 58.

AT COMPLINE.

The Reader begins. ℣. **Sir, pray for a blessing.** Blessing. **The Lord Almighty grant us a quiet night and an end of toils.** ℟. **Amen.**

Short Lesson.

1 St. Peter 5.

Brethren, be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith. Thou then, O Lord, have mercy upon us. ℟. **Thanks be to God.**

℣. **Our help is in the name of the Lord.** ℟. **Who hath made heaven and earth. Our Father.** is said privately throughout.

Then is made the Confession as above at Prime, p. 22, and after the Absolution, is said the ℣.

Turn thou us, O God our Saviour. ℟. **And let thine anger cease from us.** ℣. **O God, make speed to save us.** ℟.

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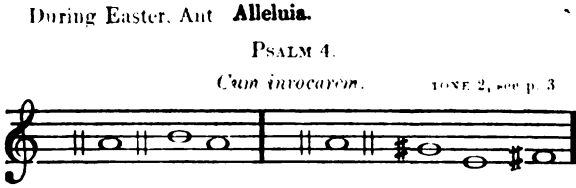
O Lord, make haste to help us. Glory be to the Father. As it was. Alleluia, or Praise be, as p. 1.

Ant. Have mercy.

During Easter, Ant. Alleluia.

PSALM 4.

Cum invocarem. TONE 2, see p. 3.



HEAR me when I call, O God of my righ*teous*ness : thou hast set me at liberty when I was in trouble ;* have mercy upon me, and hearken un*to* my prayer.

O ye sons of men, how long will ye blaspheme mine *hon*our : and have such pleasure in vanity, and seek af*ter* leasing ?

Know this also, that the Lord hath chosen to himself the man that is *god*ly : when I call upon the Lord, he *will* hear me.

Stand in awe, and sin *not* : commune with your own heart, and in your chamber, *and* be still.

Offer the sacrifice of righ*teous*ness : and put your trust *in* the Lord.

There be many that *say* : who will shew us *a*ny good ?

Lord, lift thou *up* : the light of thy countenance *up*on us.

Thou hast put gladness in my *heart* : since the time that their corn, and wine, and oil, *in*creased.

I will lay me down in peace, and take my *rest* : for it is thou, Lord, only, that makest me dwell *in* safety.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

PSALM 31.

In te, Domine, speravi. TONE 2, p. 121.

IN thee, O Lord, have I put my *trust* : let me never be put to confusion, deliver me in thy *righ*teousness.

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Bow down thine ear to *me* : make haste to de*li*ver me.

And be thou my strong rock, and house of *de*fence : that thou *mayest* save me.

For thou art my strong rock, and my *cas*tle : be thou also my guide, and lead me for *thy* name's sake.

Draw me out of the net, that they have laid privily for *me* : for thou *art* my strength.

Into thy hands I commend my *spir*it : for thou hast redeemed me, O Lord, thou *God* of truth.

Glory be to the Father, and to the *Son* : and to the *H*oly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

PSALM 91.

Qui habitat. TONE 2, p. 121

WHOSO dwelleth under the defence of the most *High* : shall abide under the shadow of the *Al*mighty.

I will say unto the Lord, Thou art my hope, and my strong *hold* : my God, in him *will* I trust.

For he shall deliver thee from the snare of the *hunt*er : and from the noisome *pes*tilence.

He shall defend thee under his wings,* and thou shalt be safe under his *feath*ers : his faithfulness and truth shall be thy shield *and* buckler.

Thou shalt not be afraid for any terror by *night* : nor for the arrow that fli*eth* by day.

For the pestilence that walketh in *dark*ness : nor for the sickness that destroyeth in *the* noon-day.

A thousand shall fall beside thee,* and ten thousand at thy right *hand* : but it shall not *come* nigh thee.

Yea, with thine eyes shalt thou *be*hold : and see the reward of the *un*godly.

For thou, Lord, art my *hope* : thou hast set thine house of defence *ve*ry high.

There shall no evil happen unto *thee* : neither shall any plague come nigh *thy* dwelling.

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For he shall give his Angels charge over *thee* : to keep thee in *all* thy ways.

They shall bear thee in their *hands* : that thou hurt not thy foot *against* a stone.

Thou shalt go upon the lion and *ad*der : the young lion and the dragon shalt thou tread un*der* thy feet.

Because he hath set his love upon me,* therefore will I deliver *him* : I will set him up, because he hath *known* my name.

He shall call upon me, and I will hear *him* : yea, I am with him in trouble;* I will deliver him, and bring him *to* honour.

With long life will I satisfy *him* : and shew him my *sal*vation.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

PSALM 134.

Ecce nunc, benedicite. TONE 2, p. 121.

BEHOLD now, praise the *Lord* : all ye servants *of* the Lord;

Ye that by night stand in the house of the *Lord* : even in the courts of the house *of* our God.

Lift up your hands in the sanctu*ary* : and *praise* the Lord.

The Lord that made heaven and *earth* : give thee blessing out *of* Sion.

Glory be to the Father, and to the *Son* : and to the *Ho*ly Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

Ant. Have mercy upon me, O Lord, and hearken unto my prayer.

During Easter, Ant. Alleluia, alleluia, alleluia.

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HYMN.

Te lucis ante terminum. TONE, p. 45.

Now that the day-light dies away,
Ere we lie down and sleep,
Thee, Maker of the world, we pray
To own us, and to keep.

Let dreams depart and visions fly,
The offspring of the night;
Keep us, like shrines, beneath thine eye,
Pure in our foes' despite.

This grace on thy redeemed confer,
Father, co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One. Amen.

Capit. Jerem. 14.

Thou, O Lord, art in the midst of us, and we are called by thy name: leave us not, O Lord our God. ℟. Thanks be to God.

Short ℟. Into thy hands, O Lord,† I commend my spirit. Into thy. ℣. For thou hast redeemed us, O Lord God of truth. I commend. Glory. Into thy hands. ℣. Keep us, O Lord, as the apple of an eye. ℟. Hide us under the shadow of thy wings.

Ant. Save us.

SONG OF SIMEON.

St. Luke 2.

Nunc dimittis. TONE 2, p. 121

LORD, now lettest thou thy servant depart in *peace*: according *to* thy word.

For mine eyes have *seen*: thy *sal*vation,

Which thou hast pre*par*ed: before the face of *all* people;

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To be a light to lighten the *Gentiles* : and to be the glory of thy people *Israel*.

Glory be to the Father, and to the *Son* : and to the *Holy* Ghost.

As it was in the beginning, is now, and ever shall *be* : world without *end*. Amen.

Ant. Save us, O Lord, when we are awake, guard us when we are asleep, that we may be with Christ when we awake, and may rest in peace. During Easter is added, Alleluia.

The following Prayers are always said, except on Double Festivals and within Octaves; and when the Prayers, p. 57, are said at Vespers, these are said kneeling.

Kyrie eleïson. Christe eleïson. Kyrie eleïson. Our Father. privately. ℣. And lead us not into temptation. ℟. But deliver us from evil. I believe in God. privately. ℣. The resurrection of the body. ℟. And the life everlasting, Amen. ℣. Blessed art thou, O Lord God of our Fathers. ℟. Greatly to be praised and glorious for ever. ℣. Let us bless the Father and the Son, with the Holy Ghost. ℟. Let us praise and exalt him for ever. ℣. Blessed art thou, O Lord, in the firmament of heaven. ℟. And greatly to be praised, and glorious, and highly exalted for ever. ℣. The almighty and merciful Lord, bless and protect us. ℟. Amen. ℣. Vouchsafe, O Lord, this night. ℟. To keep us without sin. ℣. O Lord, have mercy upon us. ℟. Have mercy upon us. ℣. O Lord, let thy mercy lighten upon us. ℟. As our trust is in thee. ℣. Lord, hear my prayer. ℟. And let my cry come unto thee. ℣. The Lord be with you. ℟. And with thy Spirit.

Let us pray. Collect.

Look down, we beseech thee, O Lord, upon this dwelling, and drive far from it all snares of the enemy; let thy holy angels dwell in it to preserve us in peace, and let thy blessing be upon us for ever, through our Lord. ℟. Amen.

℣. The Lord be with you. ℟. And with thy spirit. ℣. Let us bless the Lord. ℟. Thanks be to God. Blessing

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The almighty and merciful Lord, the Father, the Son and the Holy Ghost, bless and preserve us. ℟. Amen.

Thus is Compline said daily, throughout the Year, except on the three days of Holy Week, and through the Octave of Easter, as will be noted in its proper place.

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APPENDIX.

P. 22. The original Confession for which a substitution has been ventured in the text, is as follows;

The Minister says.

I confess before God Almighty, before the blessed Mary, ever-virgin, the blessed Michael Archangel, the blessed John Baptist, the holy Apostles Peter and Paul, before all Saints, and you, my brethren, that I have sinned exceedingly, in thought, word, and deed; by my fault, by my fault, by my most grievous fault. Smiting the breast thrice **Therefore, I beseech the blessed Mary, ever-virgin, the blessed Michael Archangel, the holy Apostles Peter and Paul, all Saints, and you my brethren, to pray the Lord our God for me.**

The Choir answers,

God almighty have mercy upon thee, absolve thee from thy sins, and bring thee safe to life everlasting. ℟. Amen.

Then the Choir repeats the Confession and instead of **you, my brethren** is said, **thee, father.**

After the Confession the Minister says,

God almighty have mercy upon you, absolve you from your sins, and bring you safe to life everlasting. ℟. Amen.

The almighty and merciful Lord grant to us pardon, absolution and remission of all our sins. ℟. Amen.

P. 23. The omission here is as follows;

Without **Let us pray,** is said this

Collect.

Holy Mary and all the Saints intercede for us to the Lord, that we may be worthy of his help and salvation, who liveth and reigneth world without end. ℟. Amen.

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